

A MOST
Excellent and com-
fortable Treatise, for all such as
are any maner of way either trou-
bled in mynde or afflicted in bodie,
Made by *Andrew Kingesmyl* Gen-
tleman, sometime fellowe of
Allsone Colledge
in Oxforde.

Wherunto is adioyned a verie
godly and learned Exhortation to suf-
fer patiently all afflictions for the
Gospel of Christ Iesus.

And also a conference betwixt a
godly learned Christian & an afflicted con-
science: wherein, by the holy Scriptures
the sleights of Satan are made ma-
nifest, and ouerthrowen: with a
godly prayer thereunto
annexed.

Imprinted at London, by
Christopher Barker, printer
to the Queenes Maiestie.

Cum priuilegio Regie Maestatis.

ANNO. 1578.

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Now in possession of



And also a conference between
the learned & illustrious an illustrious
science: wherein in the hope of
the desires of Britain are made
in all, and over the world, both a
people and their friends
interested.

Imprinted at London, by
Christopher Barker, printer
to the Queen's Majesty.

Curiosities Regie Majestatis.

ANNO. 1578.

Wt. 1079.

TO THE CHRISTIAN READER.

HA VING diuers papers and writings committed vnto me by a deare friend of myne, whom it pleased God not long since, after many yeeres trauaile very profitably bestowed in the ministerie & preaching of the Gospel, to call out of this miserable, wretched and wicked world: And finding amongst the saide writings this Treatise and the Exhortation annexed thereunto: I read both the one and the other all ouer, to mine owne great profite and comfort, I must needes confesse. And therefore perswaded by mine owne experience in the reading of both these treatises, that the publishing of them in print might be no lesse profitable and comfortable to many others, then to my selfe: I founde them: I thought good not to holde them longer in my priuate custody as things dead and buried with the Authours, but to commit them to the Printer, so to haue them communicated to this Church of England, and as many as vnderstand the Englishe, to the prayse and glorie of God for his gracious giftes in the writers, and for the comfort and instruction (I doubt not) of so many as shall reade them.

Of the Authour of the Exhortation, I can saye nothing more then that (as I coniecture by that he writeth) he liued in the late reigne of Q. Marie, being then an exile in foraine partes for the Gospel, which at that time also was banished from hence, as touching the open profession thereof in
A. ij. any

TO THE CHRIST. READ.

any common and publike places. And as for the matter of his Exhortation, I shall not neede to say anie more in commendation thereof to stirre men vp to the reading of it, then the bare title giuen to the same importeth: which with the shortnesse of the Treatise it selfe may suffice to allure any godly and well disposed person to peruse the same.

As touching the Authour of the Treatise whose name I haue expressed, though I could of him say verie much to his great commendation, and that of mine owne knowledge, for that liuing together in one house we were long time and familiarly acquainted: Yet I will for some respectes forbear to prayse him for his whole life and death, referring thee to that which is briefly sayd of him (and printed before) in a litle booke of his entituled, The viewe of mans estate, &c: of which booke, though by an other name, him selfe maketh mention in this treatise: and had I knowen so much before the impression thereof, as I could not, this comming so lately and long after to my handes, it should haue borne no other name, then nowe I well perceiue the Authour him selfe called it by: though the title it nowe hath, be not (I trust) improper and impertinent to the matter he handleth therein. To whom he writte this Treatise of comfort, and vpon what occasion, thou mayest easely perceyue if thou reade the whole all ouer: And though thee, to whome he writte the same be yet liuing, and the occasion thereof such as peraduenture some will mislike of the publishing thereof: Yet being certainly perswaded that neither the writer, if he were nowe liuing, or the to whom he writte, wou'de haue any thing concealed for priuate re-

TO THE CHRIST. READ.

uate respectes, that may serue so well as this Treatise will (I am assured) to the edifying and comfort of many: I haue aduentured to be a meane that it might be imprinted, with the approbation of such as by good order in this behalfe are appoynted to allowe of all such matters to be published.

Wherefore, gentle Reader, accept in good part both this Treatise, and the Exhortation adioyned thereunto: which if they may serue for thy instruction and comfort, as no doubt they will, thou hast great cause to praise

God both for the writers,
and things by them

written.



The cause
that moou
ned the
Auctor
to write
this Treatise
was.

THE first thing that I would haue thee to knowe is, that this Treatise is written by a Gentleman of the County of Middlesex, who hath beene many years a Student in the University of Cambridge, and hath beene many years a Minister of the Gospel in the Church of England. He hath written this Treatise for the purpose to instruct the people in the knowledge of the Christian Religion, and to comfort them in their hearts. He hath written it in a plain and easy manner, that all men may be able to understand it. He hath written it in a short and pithy manner, that all men may be able to remember it. He hath written it in a true and honest manner, that all men may be able to trust it. He hath written it in a loving and kind manner, that all men may be able to receive it. He hath written it in a wise and prudent manner, that all men may be able to use it. He hath written it in a holy and godly manner, that all men may be able to love it. He hath written it in a pure and undefiled manner, that all men may be able to see it. He hath written it in a clear and bright manner, that all men may be able to hear it. He hath written it in a strong and mighty manner, that all men may be able to feel it. He hath written it in a sweet and pleasant manner, that all men may be able to taste it. He hath written it in a good and profitable manner, that all men may be able to buy it. He hath written it in a true and honest manner, that all men may be able to trust it. He hath written it in a loving and kind manner, that all men may be able to receive it. He hath written it in a wise and prudent manner, that all men may be able to use it. He hath written it in a holy and godly manner, that all men may be able to love it. He hath written it in a pure and undefiled manner, that all men may be able to see it. He hath written it in a clear and bright manner, that all men may be able to hear it. He hath written it in a strong and mighty manner, that all men may be able to feel it. He hath written it in a sweet and pleasant manner, that all men may be able to taste it. He hath written it in a good and profitable manner, that all men may be able to buy it.

A most Comfortable

Treatise written by Andrew Kingesmill
to his sister, very profitable for al men,
especially for such as are any manner of
way afflicted in body or
minde, &c.

God forbid that I shoulde reioyce in any
thing, but in the Crosse of our Lord Iesus
Christ, whereby the world is crucified vnto
me, and I vnto the worlde. Gal. 6. 14.



The cause
that mooued the
Authour
to write
this Trea-
tise.

Dear Sister in our Lorde and
Sauour Christe Iesus,
whereas I vnderstand of your
present state and condition,
that it hath pleased God our
heauenly Father, somewhat
to visit and touch you with his heauie hand, to
chastize you with the rodde of his correction,
and to lay vpon you some part of the crosse of
his Christe: Had I a farre better talent then
I haue, which (God knowes) is but simple,
yet I thought I could not any otherwise bet-
ter bestow and occupie the same, then so, as it
were, to lay it with you in exchange & banke,
as by the grace of God to utter vnto you some
saying or sentence, whereout you might re-
ceiue some piece of reliefe or comfort: for this
vsurie, and those that haue any, so to occupie
their talents, as to visite the afflicted, to com-
fort

. Comforts in afflictions.

For the more delicate and more beautiful although
 as it were but one person, as it were, in the
 the perfect patience, even as our Saviour
 commended the venient woman to the
 bestowing her self upon him to do his
 will. But I would not but his task, which
 he hath pleased God to do to set me, shall I
 please to do him a dutiful and gainful service,
 as well as to be contented, and such a work,
 that as he lacketh not his charge, so as that he
 be either to you fruitless, to be with him al-
 together thankless. Therefore with them
 that are of the (such the Apostle) and to be
 with them that we are. And the sonne of Si-
 rach (like unto) doth not then that we are
 with him in sorrow but in joy. And as
 I have said. Now (Sister) considering such
 the thanksgiving as calling to mind as how we
 have been together, I entreat you to be glad
 to be, that you of his goodness have been
 not given us, also nothing doubting, but
 he will by his own choice to be in love, and
 to be again his. Therefore I have to you and
 to you upon you (that which I can not for-
 get) what it pleased you to be in the
 of his of his: verily now in time
 of your desire of his heart, I would
 you, my dear friend, might be in love, and
 to you

Mar. 26. 10

1. 11. 2. 3

52

R6.12.15.

Eccle.7.34

A iii.

I think

Comforts in afflictions.

tion of patience against those stormes and
 tempestes of aduersities and afflictions, which
 I knowe I haue in y way of my pilgrimage
 to passe, and which I knowe by the course of
 those workings abide certainly for al true &
 steadfast Christians, that in uttering the same
 into you it may be I shall giue you some oc-
 casion of comfort. God therefore I beseeche
 him guide my hand, and direct my heart, and
 for beholding you with his Fatherly eye, and
 charefull countenance, that we may both re-
 ceive comfort of his holy Spirit the true co-
 forter promised by our Saviour, that we
 may reioyce one with another, and both in
 the Lord.
 Now there are diuers meanes that God
 hath ordained & provided for the cherishing
 and refreshing of heauie heartes and sorrow-
 full soules: for some there are which are mo-
 ver to the bodie, as eatchip and temporall co-
 mforts, some concerne the minde, as comfort and con-
 solation, which wher as they are to be had, nei-
 ther of them are to be refused, forasmuch as
 God therein doth our life and commoditie,
 and both can reape the fruite of his owne glo-
 rie. As Paul allegeth Timothy and counsel-
 let him for his sake, for his sake more:
 1. Tim. 5. 23.
 As also David, and Salomon like-
 wise,

Comforts in afflictions.

Prou. 31.6. Give the strong drinke vnto him that is ready to perishe, and wine vnto them y^e haue griefe of hearte. Concerning these, although they be somewhat besides my case, yet thus I may truly saye, that you haue to thanke **GOD** with a most chearefull spirit, that he hath not left you to be sicke in this behalfe, as he hath thousands of other our bretheren.

Meate &
drinke, &c

Howe many are there, not far from you, if you list (as I thinke you do) to behold the, and consider them with some comparison, in respect of whom you must needs confesse your selfe an happy handmaide of **GOD** & as whose hope is their comfort, patience their pleasure, their wine a cuppe of colde water, and whom for their apparel, necessarie allow-eth no more then their bare naked skin. how many poore Lazars are there that would be glad to gather vp the crummes vnder that table, where your hand is free without gra-ving. We saye p^rsentences sometimes on you sicke, I am a miserable woman. But what may they saye, that haue neither sight nor sight to defende them from the vices being colde? what may they saye, which many times haue neither bite of bread, neither droppe of drinke, what with to satiate y^e greivous paine of hunger, or to quench the vnto thirst of thir?

Comforts
some are
temporal
some are
usall

Temporal
comforts

2. mi T. 1

8c

3. mi

Comforts in afflictions.

thirst? How many are there, which in comparison of you, and me although peradventure the leaste of rüin, who being driven to the drasse of hogges, may say with the prodigall sonne, In howe farre better case are the hyred seruaunts of that house, then we feeely soules are? doubtlesse hauing as we haue, although we did get it hardly, and buye it dearely, yet shoulde we be in farre better state then a great number, which by experience knowe what the want of those necessaries are, which God of his gracious goodnesse hath with a liberall hande, bestowed on vs his euill deseruing seruautes: and who for any thing to be seene in our selues, deserue as euill and worse then many of those needy naked soules, which at sundrie times faint for want of foode, & as the bare beastes stande open to all winde and weather, subiect to all aduentures, free from no aduersitie. David well considered these benefites of God, which we, because that we haue not felt the lacke of them, make little account of. God satisfieth saith he, the thirstie soule, and filleth the hungry soule with good thinges: and numbring diuers other the like benefites, which Gods people dayly receiue at his hande, hee cryeth out wisely of this with earnest zeale, O that man would acknowledge

Psalm. 107.

Comforts in afflictions.

knowledge before the Lord his louing kindnesse, and his wonderous workes before the sonnes of men : Let vs likewise acknowledge the goodnes of God toward vs in this behalfe.

Kinsfolkes
& friends.

Psal. 69. 8.

And me thinkes (Sister) if these outward earthly thinges may any thing make in the matter, you haue iust cause to reioyce. Dauid you know complaineth often times that his familiars and kindred started from him in his aduersitie, for beside the multitude of his enemies, which as he maketh his account were more then beares vpon his head, he saith also, I am become a stranger vnto my brethren, euen an aliant vnto my mothers sones: In an other place, he vttereth as a part of his griefe, that he was bereft of his Father and Mother: Concerning those poynts you are not so farre in as Dauid was: you haue brethren, you haue sisters, I know, that account your case their common case. That GOD hath visited our Father, I craue as great part of that plague as the best or the worst of you: that GOD hath so preserved our Mother, y^e mirrour of all mothers, therein you haue as great part as the best of vs. As for open enemies that seeke your hinderance, or that reioyce at your aduersitie, I know none
you

Comforts in afflictions.

you hate: but you know your selfe a number
of your friends, that vnfaignedly wyshe your
prosperitie.

Our Sauiour, you may remember, complained that the Foxes had holes where to couch them, and the birdes of the ayre haue their place of rest, but the Sonne of man had not where to hide his head. ¶ that we could, that we would compare our selues in our aduersities with our Sauiour, the Sonne of man, the verie Sonne of God, of him to learne patience: then no doubt but by him we should receiue comfort. Consider therefore the goodnes of God, howe he hath provided for vs by the gentlenes of our deare Mother, a place which we vse as an home and habitation, and that no Foxe hole, but thanks bee to God a warme and well feathered neste, where we haue free egresse and regresse.

A house or dwelling place.

This scripture was fulfilled in our Saviour, They of a mans owne house are his enemies, and he thereof complaining saide, He that eateth bread with mee hath lift vp his heele against me: but thanks be vnto our heauenly Father, who hath ioynd our house in such an vnitie, that we do not (as farre as I see) one disdaine the other in necessities and aduersities, neither enuie ech other in things succeeding

Concord
of brethrē

succeeding prosperously. God of his mercie graūt that band long to continue in y^e house of Sidmountaine, that it may deserue the commendation of Ierusalem, euen to be as
 Psal. 122. 3. a Citie which is at peace within it self. This was it whereof Dauid receiued much comfort, that after great diuisions, God had graūted in his kingdome the peace and con corde of his people, so he saith of his experiēce, Be-
 Psal. 133. 1. hold how good a thing it is, and howe comely, for brethren to dwell euen together. Hee compareth it vnto the precious oyntment powred on the head, that spreadeth abroad to the refreshing of the whole bodie, and vnto the dewe of Hermon, and that which falleth vpon the mountaines of Sion, places ryche and fruitfull both with tempozal benefices, & with the spirituall blessings of God. This therewithall oyle and freshe dewe of vnitie and con cord betwixt you, your brethren, sisters and friendes, God hath blessed you withall: such dewe falleth not in all places, such oyle is not to be found in al houses, the fresh flower of vnitie and amitie is not to be found in euerie feld: but this as it groweth greene in the Garden of Sidmountaine, which if it fade, then farewell my part: but now flourishing as it doth by the gracious goodnesse of God,

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of God, me thinke you should not but reioyce in the Lord, who hath referred vnto you this piece of Paradise, that you may haue the full fruition of that beautiful and sweet smelling flowre of concord. Thus I haue endeouored somewhat to lead you into the consideration of the temporall benefites and blessings of God bestowed vpon you, whereout it may be you shal pick some piece of comfort, if things worldly and earthly, outward and temporall, may make any thing in this medicine. But it may be, that as to the sicke, things otherwise sweete become sowre & vnsauerie, and to the weake and sickely stomake, the sweet hony is lothsome: so the moche of pensiuenes hath entered your heart, that these weaker medicines may not haue their full force, and due operation.

Nowe after that you haue stoode on this place, to see and looke about you what comfort is to be had on earth, where you may well espie more then I haue shewed you: henceforth (Sister) let vs get on the mounting wyng of fayth, let vs rase our selues vp through the cloudes, euē to the heauens, let vs come from the footstoolle of God to his glorious seate, and that cannot be but comfortable vnto vs to consider. For S. Iohn

Euerlastig
and hea-
uently com-
forts.

Reue. 4. 4.

(as he

Comforts in afflictions.

(as he describeth his vision) when he saw the
Majestie of **G D** sitting on his glorious
throne, declareth that the throne of God is
compassed about with a rainbow, a sure seale
and token of Gods mercie towards vs, that
although he oftentimes raine upon vs, yet
he will no more drowne vs. This hath euer
bene the chief comfort of the godly in al their
distresses and afflictions, they al had an espe-
ciall eye this way: Reade you **Psalm** the
23. **Psalm**, there to consider the practise of
the **Prophet**, how he looked toward **h** throne
of **G D**. I will lift mine eyes to the **Mount-
aines** (saith he) from whence mine helpe shal
come; mine helpe cometh from the **Lorde**
which hath made heauen and earth, &c. I lift
mine eyes to thee that dwellest in the **hea-
uens**: beholde, as the eyes of an handmaide
marke the eyes of her mistres, so our eyes
stare upon the **Lord** our **G D**, until he haue
mercies upon vs. Nowe then (**Sister**) laying
aside all earthly considerations, if they will
not worke with you, let vs looke upon that
helpe that cometh from heauen.

This as I remember is one amongst the
wise sayings of **Salomon**: Heauens calleth
not the heare of man, but a good worde
calleth it by againe. If any mans worde
be wis-

Enchiridion
 and the
 newly com-
 ments

4. p. 207.

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or wisdom may any thing herein preuaile, ^{Gods} then especially the good word of God, which ^{worde} as Dauid sayth is myghtie in operation. It is so full of comfort, that if grace wanted not to vtter & receiue it accordingly, I nothing doubt but if you were halfe dead, it woulde soone quicken and set you byright againe. So saith S. Paul, Whatsoeuer is written, is ^{Rom. 15. 4.} written for our learning, that we through comfort and pacience of the Scriptures, might haue hope. Seeing then the Lord hath left vs this heavenly treasure here on earth, euen to our so great commoditie thereby to learne patience, and receiue comfort, let vs vse these as our spectacles to beholde & mercies of GOD, which of our selues being nothing but blindnesse it selfe, are not able to searche out or to see: and this shalbe as your diet, that you resort to those sweete running ryuers, springing vp vnto eternall life, counselling and aduising you, here to lay out the whole line of your life: no day, nor houre cometh amisse, but in the Scriptures you may find comfort: Yea, there ye shall meete with the fountaine of all comfort, the Spirite of God chering and cherishing you after a heavenly and marueylous maner. Presently for my part, I chiefly commit your cause to his

B. cure,

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cure, and by his grace, I shall endeavour to
giue you some taste of that precious liquour:
God graunt it be not marred for lacke of a
better vessell.

Electio in
Christ.

First therefore, I am persuaded y^e you no-
thing doubt of your adoption and election in
Christe Iesus, that your name is entred in
the booke of life, and that you are surely sea-
led vp for a saued sanctified soule. This founda-
tion being layd on so sure a ground, hauing
our hands fastened on this hold, what stormes
or floods of affliction may there arise, but we
may (considering y^e tender mercy of God to-
wards his chosen children) endure with pa-
tience, overcome with comfort, and wade
thorow with ioy, knowing sure we shall haue
a day, and seeing certeinely although a farre
of, the quiet and glorious haueu we haue to
arriue at: It is a most comfortable saying
which the Apostle uttereth vnto you: We
knowe (saith he) that all things worke toge-
ther for the best vnto them that loue GOD,
euen to them that are called of his purpose.
This one sentence so setting forth the care
that God your heauenly Father hath ouer
you, might satisfie you, if you could weigh it
as it is worthe.

Rom. 8. 28.

Great and manyfolde were the miseries
which

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which that chosen of God suffered, reade you the 11. of the 2. to the Corinthians. You shal **Paul** finde there at what hard meate, & how sorrowfull saue the Lord set that his painefull and faithfull servant: as stripes, perilles both on Sea and land, euill entreatie both of the Iewe and the Gentile, the deceit of false brethren, wearinesse, painefulnesse, watching, hunger, thirst, colde, nakednesse, and all kinde of persecutiō. Yet he hauing that confidence and stedfast perswasion of the eternal prouidence of God, that he turneth all thinges to the commoditie of his electe, euen in the midst of these miseries he shewed a moste cherefull spirite, as he saith numbring many kindes of persecutions, in all these things we are more then conquerours, by him that loued vs. **Rom. 8. 37.**

In what distresse thinke you was that iust Ioseph, being endangered to perish in the pit, **Ioseph** throwne in by the handes of his owne brethren, and afterwarde solde of them into a strange countrey, where also being taken of suspicion to haue abused his Master Potiphar's wife, was cast into prison: yet he also ouer these and the like temptations, became **Gen. 37. 24** in time a conquerour, well perceiuing in the ende, that it was the Lordes doing to some good ende although he did not straight vn-

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Gen. 45.
4, 5.

Gen. 45. 8.

derstand the same. And therefore besides his owne comfort, he quieted also the troubled mindes of his brethren, declaring vnto them the prouidence of God, whereon he wholly depended. I am Ioseph your brother (sayth he) whom ye solde into Egypt: now therefore be not sadde, nor griued with your selues that ye solde me hither, for God did sende me hither for your preservation: neither did he so much attende the fact of his brethren, as the prouidence of God in the matter, so that he seemeth in respect flatly to denie that they had done ought in the matter: as in these words, Now the you sent me not hither, but GOD who hath made me a Father vnto Pharao, and Lorde ouer all his house, and ruler throughout all the land of Egypt. And by this meanes and considerations, God gaue him that he made the lesse accompt of the absence of his parentes, the ingratitude of his brethren, the lacke of his countrey, and also the slanderous and vniust imprisonment.

Likewise Dauid beeing in flight for the feare of his owne sonne Absolon, heard of, and bare with patience, railing Shimei, taking as it were his pleasure of him in his aduersitie, throwing stones at him as though hee accounted no more of him then of a vile dogge, cursing

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cursing and calling him murderer: & whereas Abishai his courage serued him to reuēge Davids quarrell, & would haue fet his head, David. if that he would haue but said the word: Beholde the humilitie, the patience of a Prophet, the comfort of a King, verely he lifted vp his eyes to the hill, the holy hill of God, from whence he was assured all those things proceeded to some commoditie and furtherance of his: wherefore this was his answer to Abishai that sought reuengemēt, He curseth me, euen because the Lorde hath bidden him curse David. This was the holde and handfast, that that princely Prophete tooke wherewith to stape him self, euer depending vpon the prouidence of his liuing God. He knewe that whatsoeuer befell him, God had a stroke in it, yea and further, being fully perswaded of the mercie of God, he knewe most assuredly those chastisements and corrections should turne him to God, as he maketh protestation in the 119. Psal. It is good for me that I haue bene afflicted: so that beside his patience and comfort he accompted it a gaine, and none of the smallest benefites of God, that he was so corrected at his iust and mercifull hand.

You may also cōsider the example of pati-

B. iii,

ent Iob:

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ent Iob : Now he waded through his temptations, as who knowing that all those hills of miserie, fell vpon him, no other wyse then by the determinate appointment of the most hiest, with the consideration thereof he refreshed himselfe, after that all worldly succours and comforts were taken from him, and so became a conquerour ouer all the grieuous assaultes of Satan, as who, hee was assured, could go no further then he had his limites appointed and assigned vnto him, by the iust ruling and mercifull disposing hand of the eu:rliving God: wherefore he made it no matter of misfortune (as we commonly do in the like cases) that his cattel were made a praye for his enemies, that his sonnes & daughters had that strange ende, the house falling on their heads : but by such his words he openly sheweth the inwarde comfort of his hearte, The Lord hath giue (saith he) y^e Lord hath taken away, as it pleased the Lord so is it come to passe, blessed be y^e Name of the Lord : & by this we vnderstand that he had not so much regard of his enemies the Caldeans and the Sabeans, whome he knewe to be but the instruments of the Deuill the chiefe workeman, but alwayes had his eye stedfastly bent vpon God his Creator and redeemer, without

Comforts in afflictions.

out whose ordinance and appointment, neither of them could haue any whit moued or preuailed against him, no more then the senselesse winde had power of it selfe, so to overthrowe the house vpon his children. And for as much as he was the seruant of God, he assured him selfe, that Satan with his slaues could not doe or intende him so much hurt, but his Lorde and God woulde euen by the same meanes turne it to his great furtherance and commoditie, as we are giuen to vnderstand in y^e end of the historie that God did in deede perfourme y^e same: So that by this he became so humble and patient, so steadfast in hope, that he said, that if the Lords pleasure were to kill him, to take his life from him, yet would he not let go his holde, giue ouer his hope, or blaspheme the Name of God, to the which he was maruellously prouoked.

Behold likewise the behaviour & courage of those three noble yong men whom Nabuchodonozor threatened the terrible fire, for that they refused to worship his golden god: see howe they take holde on the mercie, and prouident care of God their Lord. For thus they answered the King, Beholde, our God whom we serue is able to deliuer vs from the hote fire fornace, & he will deliuer vs out of

Three children
in the
fornace.

B. iiii,

thine

Comforts in afflictions.

thine hand (O King.) But if not, be it known to thee (O King) that we will not serue thy gods, nor do worshippe to thy golden Image, which thou hast set vp: and according to that their cōstant hope and faith, the Lord fayleth not, as you know, marueilously to deliuer them.

Daniel.
Dan. 6.16.
&c.

1. Cor. 10.
13.

And what other comfort had their fellow Daniel being enclosed to be deuoured of the Lyons in the Denne? according to whose hope, likewise the Lord sent his Angel to shut and mouzle vp the Lyons mouthes, sauing him harmlesse. The Scripture yeldeth plentifull store of the like examples and sayings, whereout if we stand to consider them, we haue inough so to arme vs against all aduentures, that no tribulatiō, no anguish may bee so extreme, but that by pacience we may ouercome them, no calamities so great or grievous, but that they are to be conquered by comfort of the Scriptures. So saith the Apostle, God is faithfull which wil not suffer you to be tempted aboue your power, but will euen giue the issue with the temptations, that you may bee able to beare them: where he so cōforteth y^e afflicted among the Corinthians, and doth strengthen them vnder the crosse, leading them no farther then
into

Comforts in afflictions.

into the consideration of Gods eternall prouidence, which maketh the sharpe and the sowre, soft and sweete in the ende, although no maner of chastisement (as he saith) is ioyous for the present time. I haue in those former examples according to my simplicitie, sent you some of the righteous and tried seruants of God, to stand you in steade of Apothecaries and Surgeons, of whom you may learne to cure your wound without douting, forasmuch as they minister you euen such soueraigne medicines, as they them selues haue tasted and tried (as you see) to their endlesse comfort: but yet the chief physition is to come, Christ Iesus (I meane) the salue of all our sores, the paterne of al paciēce, and most assured comfort of all sorrowing soules, and readie redresse in all aduersities. You haue seene in the examples afoze, the experience of good souldiours fighting a good fight, and how they haue quitte themselves against the temptations of the worlde, and the assaultes of Satan: Nowe turne your eyes towarde Christ our redemer the great Captaine, and most renowned conquerour of all that euer tasted these worldly infirmities, whose euill entreatie and hard handling the time seructh not now to describe vnto you, but I send you
to the

Heb. 12. 11

Christ.

Comforts in afflictions.

*This is since
imprinted
and called,
The viewe
of the estate
of man, &c.
Philip. 2. 5,
6, 7, 8.*

to the head spring, the historie of the Gospel: you may also at your leasure reade that mine exercise concerning the loue of God, where I haue assayed to saye somewhat to this purpose. Onely now I giue you S. Pauls exhortation, Let the same minde be in you which was euen in Christe Iesus, who being the Sonne of God, and very God, one with his Father, made himself of no reputation, tooke on him the forme of a seruāt, he humbled himselfe and became obedient vnto the death, eue to the death of the crosse. Here learne of your Sauour, patience and humilitie, and marke where lay his comfort, verely that way that other his saued soules haue sought, euen the prouidence of his God, and by him our God: his Father, & (thākes be to him) our Father: for so he sayd whan that lost childe went out from him and his other disciples, to worke his purposed treason, Verely (saith he) it goeth with the sonne of man, as it is written of him: and at this marke he seemed to ayme, when as Pilate baunted himselfe and triumphed ouer him, saying, that he had power to crucifie him, and likewise to lose him: then our Sauours answere was, thou couldest haue no power against me, except it were giuen thee from above. So when he did with
deeps

Comforts in afflictions.

deepe cōsideration as it were aforehand, taste the bitternesse of his cuppe, this way he found out of his temptatiō, saying to his father, thy will be fulfilled and not myne: this was his comfort in the extremities of the crosse, and his flesh also rested in this hope, that the Lord would not suffer his holy one to see corruption. By these you may be sufficiently stored with diuerse kinde of medicines, you haue both the gentle and the strong working before you.

Act. 2. 26.
27.

The next care concerneth the vse hereof, that they be applied and placed to the soze. Now therefore if you wil set these glasses of the afflicted seruants of God, and especially Christ crucified before your eyes, I doubt not but that it shall quicken all the dead flesh that lieth about your heart. For first if you wil compare quantitie with quantitie, surely yours may seeme but an April showre in cōparison of these bloudie floudes and seas of sorowes that passed ouer their heads. But make your case comparable with others the aforesaid (as peraduenture it is more then I am aware of) yet being grounded on Christ Iesus with stedfast faith, hauing your election certaine by your honest conuersation in the works of light, and the Spirit of adoption bea-

The applying of the former exāples.

Comforts in afflictions.

on bearing witness with your spirit that you are a chosen child of God, having in iust consideration the iust dealing and merciful providence of God towards his vessels prepared to honour, although in your selfe you be humbled (as necessarie it is) yet in God you cannot but reioyce and glorie with his servants and Saintes on the earth. Were it so that men reviled you as Shimei did David, why should you not content & quiet your self as David did, saying, The Lord hath sent him for this purpose: yea, whatsoever kinde of crosse it shall please God to visite us withall, we ought by his example to consider the good purpose of God therein, & to saye, It is good for us that wee taste of some trouble, lest wee be founde for bastard children (as the Apostle speaketh.) If you had sustained losse of friends parents, childre or husbands, standing at one staye with Iob, then for your comfort you have to say, The Lord hath given, the Lord hath taken away. Let the case be (I am sure it is not so ill) that you were pestered with Iobs miserable disease, as wee are all in the hands of God, upon us to worke his will, and there is neither of both undoubtedly, but have deserved far worse then iust Iob: yet he hath provided for us before hand a staffe to staye on, and

Comforts in afflictions.

on, and hath giuen vs a lesson of patience in that answere which he made his wife, prouoking him to yeld to the assault of Satan, and to blaspheme his God : Thou speakest like a foolish woman (saith he) shall wee receiue good at the hand of God, & not receiue euill ? If you had lost your countrey, which now you enioye by the benefitt of God, might you not well conceiue with your selfe of the will and worke of God therein, to some such purpose as he wrought by Iosephs sale and bannishment : wheresoeuer you shall come, whatsoeuer entertainemēt or entreatie you shuld find, would you not say as he did, It is God that hath sent me hither ? Suppose you were in the pit with Ioseph, in the dēne with Daniel, or that you made vp the melle with those thre appoynted to the fyre, Sidrach, Misach, and Abednego : would ye mistrust now especially y they haue made the way before you, but that God would prouide some issue for you in the midst of these temptations, either to saue you harmeles by a mightie deliuerance, or els as it shoulde be best for you to make you a conquerour by patience ?

And to come to Christe that fountaine of all consolation for al Christians : O Sister, we neuer felt with our litle finger that fyre wherein

Christs torments and afflictions

Comforts in afflictions.

wherein he was consumed for our sinnes: we haue not tasted with the typp of our tongue, that bitter cuppe, wherein he swallowed vp death due vnto vs for our offences: we sleepe in whole skinnes, his handes, his feete, his sides were pearced of mercilesse murderers: we for the most part haue ease and rest, he fastid no place on earth where to rest his head: we thinke much if we be somewhat diseased with a litle paine or grieve of body, he sweet and shedde bloudie water to ease vs, and release vs of perpetuall paines. Nowe then (Sister) thrust in your finger with Thomas the Apostle, and feele with faith the bloudie woundes of your sauiour and redeemer: and these being considered, what are our greatest griefes, but fleabites in comparison, besides that inward anguish and passion of the soule, farre passing his outward apparēt pangues, whereby he felt the seuerer iudgement and wrath of G D D, the rewarde of our euill deserts: Come you hither (Sister) with your heauie burthen and here refresh you, for here is the well and the water of life, receiue you hence the most comfortable aqua vitæ, stilling downe from the crosse of our redeemer and peacemaker Christ Iesus the righteous. God hath layde vpon you some kinde
of

Comforts in afflictions.

of crosse, but none such as his owne Sonne
your Sauour hath borne before you, **GOD**
hath thought good for some purpose apper-
taining to his glorie, to put you to some pain-
es: **O** why should you or any of vs grudge
to take on vs the yoke of **GOD**? he hath not
spared his deare and onely Sonne, to make
him a mā, a seruant, a sacrifice for our soules
redemption, which were once solde vnder
sinne, the slaues of **Satan**. But were it (hap-
pie were you if it were so in deede) that you
had to pledge your sauour where he hath be-
gun vnto you, if that you hong on the crosse
together with him, had you not then comfort
ynough by you: could you not well content
your selfe to be baptizd with his baptisme,
whose handmaid, I know you will not denie
your selfe to be: is it not ynough for the ser-
uaunt to be serued as his master: were you in
the place of the penitent theefe, crauing his
pardon as he did hang together with our sa-
uour, would you haue despaired, would you
haue mistrusted, might you be comfortlesse,
would ye not reioyce?

But you will say he had his Sauour pre-
sent before his eyes. But **O** you of litle faith,
if you haue not as good assurāce of mercy as
he: do you not cōsider that by the iudgemēt
of

Comforts in afflictions.

Warrants
out of the
scriptures
for our cō-
fort.

Mar. 7. 29.

Iohn. 3. 16.

of our Judge, they are most blessed which beleue & see not? But he happie man heard those ioyful words at his redeemers mouth, To day thou shalt bee with mee in paradise. And is that sufficient? why then haue not you as sure an obligation, the warrant of his word, his testament sealed with his most precious blood? or els are you left out of that will? Doth he not say vnto you as directly as to any other, Come vnto me and I shall refresh you? Doth he not say vnto you, Aske and haue, seeke and find, knocke and it shall be opened: are you not assured of that absolution in the daye of the Lorde his appearance, Thy faith hath saued thee, goe thy waye in peace? are you not to be numbred among them to whom it shalbe sayde, Come ye blessed of my father? when that Christ saith vnto you, He that beleueth hath euerlasting life: when that he saith, I bring the water of life, I am the bread of life, I am the vine, you are the branches: I am the good shepherd, the true Messias, the redeemer of the worlde, the physition of the sicke, comming to saue that which is lost: in al these can you not pick out that promise to be with him in paradise? I dare not doubt (Sister) that you are to seeke concerning these thinges, you haue (A nothing

thing mistrust) laide the foundation of your
 fayth on Christ the right rocke of saluation:
 then can you no more doubt, then if you had
 the possession of paradise alreadie, even as it
 was prepared for you from the beginning, se-
 ing that he made the graunt, that hath the
 whole matter in his handes, and in whome
 there is no guile. Stand therfore, stand stiffe
 and fall not, let not go this handfast, which if
 you doe, no winde or weather may rise in the
 worlde that shall any whit moue you or your
 so sure building, standing on so good a ground
 and so sounde a rocke. S. Iohn in his first epi- 1. Iohn. 1. 4
 stle, setting Christ Iesus before the to whom
 he writeth, This we write vnto you (saith he)
 that your ioy might be full. Cleerely (Sister)
 if we coulde fully consider Christe with his
 mercie and merites, our heartes might not
 but be filled vp full with ioy: for there is no-
 thing so sowre, but in Christ it becommeth
 sweete and sauourie, there is no want of
 any earthly thing, but Christ supplieth with
 a greater measure. The braunches that abide
 in that vine, no weather may make them to
 wither: and although they seeme for a season
 much like to the naturall vine, to be as drie
 and rotten stickes, such as men would scarce
 gather vp in the way, yet the heauenly hus-
 bandman

Comforts in afflictions.

handman so cherisheth and tendereth them, & in time which he knoweth to be most convenient, even then they shall shewe themselves in their kinde, and freshly flourish in their fruites, when all other flowers are faded, and other trees which are not planted by him may not longer stand for their rotten roots.

Answeres
to certain
obiections
concerning
the want
of things.

Let vs therefore stand a litle and see what more comfort we may sucke out of that fresh and fruitfull vine, so shall our hearts receiue ioye, and our ioye shalbe full. You haue no landes, nor liuings (I thinke) in deede any thing superfluous, but yet competent, and if you were much more needie, even utterly destitute, yet you haue not to take great thought for the matter, seeing Christ telleth you, you shall haue life euerlasting, paradise is your inheritance, his owne kingdome is your possession.

Companie.

Companie in deede is comfortable: but be it that you were bereft of the companie and comfort of your brethren and sisters, yet
1. Iohn. 1. 7 the true Christian cannot be solitarie. S. Iohn saith, If we walke in the light as he walked, we haue fellowship with him. And he himselfe sayeth, he will not leaue vs comfortlesse or solitarie, yea he wilbe present with vs vnto the worldes ende, that is, with all his, at all times

Comforts in afflictions.

times sending vs the Comforter his holy spirit. If we doe that which he commaundeth vs, then hee accompteth vs his friendes, his bretheren, his sisters, and that which is chieffest, because it is endlesse, after we haue rûne out our course, we shalbe with him in Paradise, making continually that prayer for vs vnto his Father, which hee began here on earth; Father I will that they which thou hast giuen me be with me where I am, that they may beholde my glorie.

Beholde, you shall beholde the glorie of Christ: what then will you take thought for any piece of worldly estimation? Al the glorie of man (saith the Prophet) is as the flower of the feld, soone ripe, soone rotten, but y^e crowne of glorie, which you shall receiue by Christ, is incorruptible, once founde, neuer lost: once ripe, neuer rotten: what neede you passe vpon the wicked earthly Hammon, whereas you be most assured of that treasure layed vp for your store in heauen, euen Christ Iesus the riches of the riche, and high God of heauen?

Worldly
estimatio.

It would be a comfort for you peradventure, to haue an head and husband to defende you, & in whom you might delite as in your owne soule, by whom you might haue the in-

Mariage.

C. ii.

crease

Comforts in afflictions.

crease of godly childzen, vnto many in deed the verie blessing of God: but in this also you must submitte your selfe to the mightie hande of God, knowing that he worketh diuerse wayes in diuerse vessels, and those ordained to honour, for to some marriage is expedient, to some it bringeth ioy and gladnes: but contrarily in many you may see it is a snare of the worlde, a stumbling block, and plaine diuorcement betwixt God and them. And this inconuenience I knowe commeth not of marriage it selfe, as the proper and principal cause, which God hath ordeined as holy and comfortable: but by their abuse, and for their iust plague. Whereas some sucke hony, some other meete with gall, and benyme: and yet the flower beautifull enough, and goodly in the eye. Wherefore God of his high wisdom, knowing much better what is good for vs then we for our selues, doth at sundrie times cut vs short from the fruition of many his good creatures, benefices and ordinances, least by abuse we should in manner turne the nature of them to our owne hinderance and confusion, so that it may be better for vs to lacke them then to haue the. Diuerse I thinke there be good men, and honest maydens, which peraduenture would be
hard

Comforts in afflictions.

hard husbandes, and shrewd wiues: neither would it be any strange case to see, that some bate the fyrst yoke honestly and godly, which at the seconde match ouerrule & weary their yoke felowes, causing them with repentance to wishe their former libertie againe. Such is the diuerse working of God, that in some he is better pleased with mariage, and other he holdeth in single life as most expedient for them.

Some againe he blesteth with the fruite of childe, other he maketh baren and fruit- Barrenes lesse, yet both for the better, both seruing to the glory of God, and commodity of his chosen. Looke on the comparison made by Solomon, the 4. of the booke of wisdom: he saith, that barrennes is better with vertue, then to haue a multitude of children. Neither doe I write this as one that despaireth of your prosperity this way: I know you haue had good offers, which by iudgement of man, might haue bene conuenient for you to haue followed, but I haue tolde you the worst, and yet nothing doubting but that the best is to come. Anna you may remember mentioned in the Anna. fyrst of Sam. 1. the wife of Elkanah, the happy handmaid of God, how he exercised her a long time in patience with the shame of bar-

Comforts in afflictions.

rennes, as it was counted in those daies. But the Lorde when hee had brought her lowe ynough, then he raysed her againe, heard her humble petition, and gaue her for her comfort that iuste Iudge her sonne Samuel, his true seruant. In the historie of Tobias, we reade in what distress that humble mayden Sara was, whom it pleased God to visite, and chastise her with seuen husbandes, so that she became a repproche vnto her owne fathers maydes, laying to her charge that she had strangled her husbandes. Thinke you (Sister) your case is comparable to this? If it be so, then take that remedie which she vsed, and mistrust not of the successe that followed, as you haue in the exāple of Anna. So she made her prayer to God the almightie, which is expresse in the historie, desiring him to pitie her case, and by some meanes to take awaye her repproche: and accordingly the Lord (as his eares are alwayes open to the prayers that proceede from an humble spirite) gaue her to wife to good Tobias, with whom she sawe many a good day, and also for token of Gods blessing, issue of childre. Euen so if we may hope for the best (and why shoulde you mistrust the matter, seeing that Abraham in a more desperate case, hoped against hope?)
the

Tob. 3. 10.

Sara.

Abraham.

Comforts in afflictions.

the Lord our God I doubt not, pitieth your case so farre, that he will sende you a trustie Tobias, to whom you may betake your selfe without feare, with whom you may leade out your life in peace and comfortable quietnes, by whome you may conceiue and beare some such sonne as is reported of Samuel, in whome you may reioyce as in an obedient sonne, and in whom God may be glorified as his seruant. But if the example of Anna, and Sara, do not so much moue you, if it be out of your hope to haue their good happe, let vs then returne againe to Christ our sweete sauiour & righteous redeemer, at whose hand, when al other aides do faile, we may be bold to fetch comfort, and that most plentifully.

If Tobias come not, yet you may wel content your selfe with Christ, finding that in him you shalbe sped as fully as you can wish. You are of the flocke of the faithfull: then will he stande you to all purposes in stead of an husband, not after an earthly, but after an heauenly sort. He is the head to defende and gouerne that bodie, whereof you are a member. Such as the husbände is to the wife, such is Christ to those that are of the Christian Congregation, as S Paul hath made comparison. It is a great comfort in deede for

An excellent comparison betwene the profite & comfort that the wife may haue of her husband, and the same we haue of our head and husband Christ.

¶ iii.

Adam

Comforts in afflictions.

Adam to haue his Eue, and contrariwise: but Christ it is, that blessed seede, that hath blessed them both. There is a narrow bond and copulation betwixt the wife and her husband, for they are reckoned one in fleshe: Euen so hath Christe, to make vs vnto him an holie spouse, taken bone of our bones, and flesh of our fleshe. Your husband would cleaue vnto you when your other friends would forsake you: and Christ will accompanie and assist you when your husband hath left you. He must sometimes of necessitie be absent from you, death shall make a grieuous diuorcement betwixte you: but no time may tye Christ from you: by him it is that you liue, & that you liue well, he shall assist you at your dying day, and at the latter day he shal raise you againe. Your husbande peraduenture, would thinke no money, no meate, no appa-
rell so deare for you, and so doing, you would thinke him a good husband: but whether he would die for you I doubt. But Christ Iesus that good shepheard hath shewed you so much loue, that he hath layd downe his lyfe for you, he hath shed his blood for you, he dyed euē the death of the crosse, he died for your sinnes, and rose againe for your iustification, and now maketh intercession for you, which
he

Comforts in afflictions.

he will continue vntil the time he hath placed you in his kingdome to reigne with him for euer.

Thus (Sister) as my simplicitie serueth me, I haue attempted that, which I feare I haue not obtained, (if it might be) to comfort you, or rather to tell you where you may seeke and finde comfort, then of my selfe to make you any deede of gift: For God is called the authour of all consolation, therfore I referre you to him by your praier, and by resort vnto his worde, written for all our comforts. I haue but somewhat assaied to playe Iohn Baptistes parte, I am not he of whom you must receiue this good gifte, but you must looke toward an other: Therfore I say vnto you of him whose schoolatchet I am not worthy to vnloose, Behold the Lambe of God who bringeth this comfort with him, a salue (me thinkes) sufficient to heale all sores, as that he is that Lambe that taketh away the sinnes of the worlde. Nature hath so prouided that if we receiue any wounde in the head, the whelke that is in the hande, the corne that is in the foote, we soone forget & lose the sense thereof. Consider (Sister) howe your head was wounded, then shall your handes and your feete the lesse grieue you:

Comforts in afflictions.

Reuel. 12.

you: Now againe our head is whole, triumphing in heauen: why then should our hearts be heauie on earth, as though the head had forgotten the bodie, or any part thereof? No (Sister) doubtte you not, he will not suffer an heare to perishe of that bodie which he so dearely purchased, seeing that this mightie Michael hath subdued our archenemie, that terrible dragon, and subtile serpent with his petie captaines, death and hell, what shoulde we be so much moued with any force of the flesh, or any mischief that the world may work vs? Yea, here also your Saviour speaketh cōfortably vnto you, saying, Be of good chere, I haue ouercome the worlde. Seeing that he hath broken the head of our enemie, what should his taile so much trouble vs? seeing hee hath taken away our sinnes, what should any sorowes remaine amongst vs? and if we sorowe not for our sinnes, why doe we lament for any other earthly trifle? So (Sister) if your eye be fully fixed on Christ your redeemer, seeing his paines and his patience, you may not but quiet your selfe, considering his merits and his mercie, you can nothing mistruste but he that tooke away the greater burthen of your sinnes, will also open you a waye out of your sorowes, so that nowe you haue

Comforts in afflictions.

haue no occasion left of mistrust in the goodnes of God. For he that gaue vs his Sonne, howe shoulde hee not with him giue vs all things also: and now your ioye must needs be full, as S. Iohn saith. Say not then you are in miserie, for you see present remedy ha- uing good assurance of eternall felicitie. And if a mā should aske you how you proue your state to be miserable, I am sure you can not proue so fast as I can disproue.

Rom. 8. 32.

You will say, I am an abiect in the worlde: I answere, the moze meeter for God, the ly- ker you are to your Sauour: so saith the Apostle to your comfort and mine, The vile thinges of the worlde, thinges despised and thinges of nought, hath God chosen.

Comforts
against the
contépt of
the world,
and sorow
and hea-
uiness.
1. Cor. 12.

I am sad and pensiue, (you will saye) my meate doth me no good, I enioye not the worlde. But these are no arguments, hereby to conclude miseries. For euen the ho'y and happy Dauid had such sugar and sauce to his meate, he mingled his bread with ashes, and where was most likelyhood of rest, his bedde he watered with teares, so that of your sorow it selfe you may receiue cōfort, because that thorte worldly sorowes are but a passage vn- to vnspeakeable, incredible, and eternal ioye and consolatiō. Our Sauour saith they are
happie

Comforts in afflictions.

Reue. 21.

Luk. 16. 25.

Ioh. 15. 18.

happie that lament, for they shalbe comforted, but hee setteth a woe vpon those that laughe: so that by his iudgement happinesse (and heauenly happines he speaketh of) cometh rather by lamenting then laughing. Yea, God himselfe wil take þ paines to wipe away the teares of the eyes of such as sheade any vnder the crosse, & especially in the cause of his Christ. You haue litle comfort peraduenture in the worlde, yet I am sure more then Lazarus in his penurie, or Iob in his perplexitie: and the lesse you finde on earth, the more belike you shal haue in heauen. You knowe the answere to the riche man, in the parable, that he had his earthly pleasure for his portion. But what an exchange made Lazarus: euen eternal pleasure for temporal penurie. If you haue not your portion with the rich man here, you may the lesse doubt to haue parte and place with Lazarus in the kingdome of God. And here let Christe be your comforter: You shall lament (saith he) but the worlde shall reioyce, and in him, (hee saith) you shal haue peace. O see that pitifull and sauing Samaritan, how he poureth wine and oyle into your woundes, euen the peace of conscience, the peace of God that passeth all vnderstanding. If the worlde hate you (saith he)

Comforts in afflictions.

he) you know that it hated me before you : & if our Saviour hath lead vs the waye , what should we stricke at the matter : where as he hath ouerlept so great blockes , why should we stumble so at euery strawe which the deuill casteth in our way ? The Apostle saith, If we suffer with him , we shall reigne with him : and if wee die with him , wee shall liue with him. O Sister, let vs not shrinke from our Captaine, whome we see alreadie to be a conquerour . Let vs prepare our selues patiently to abide the pleasure of God : let vs exercise patience in the lighter, that we may the better beare the greater burden . Let vs liue and die with our Saviour , let vs suffer with him in all patience , that we may reigne with him in glorie, to the which the afflictions of this world with all extremitie (as S. Paul hath cast the matter) are nothing comparable . We hope to haue our part in the kingdom of Christ Iesus , let vs not then looke for it there where he hath tolde vs it is not to be founde : Let vs not seeke after worldly wealth or earthly felicitie , let vs not looke here to rule the roste, but to be rosted rather of Rulers . Our kingdom is where Christ reigneth, let that content vs , knowing that his kingdom is aboue all powers, al things being

2. Tim. 2.
11, 12.

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being in subiection vnder his feete.

Were I leaue you (Sister) betaking you to Christ, who couereth you as one of his chosen chickens, vnder the shadow of his comfortable winges, against whom as long as you liue, neither the world, which he hath conquered: neither death, which he hath swallowed vp: neither the gates of hell, which he hath closed vnto you, shal any thing preuaile. That which I haue said, I haue said once, & peradventure as good vnsaid: but Christ continually comforteth you with his sweete promises and euerlasting word of saluation: he still crieth vnto you, Be of good chere, I haue ouercome the worlde: reioyce in this (sayth he) that your name is written in the booke of life. Betake you therefore wholly to him, reioyce in his crosse, resorte to his word, whence, as out of paradise you may gather flowers sufficient to fill you with ioye. And if it hath pleased almightie God any thing to refresh you with this my poore posy, his will be done, his name be glorified, Amen: I haue my rewarde: and he the God of all consolation graunt vs the heauenly comfort of his holy Spirit, that peace which the world can not giue, and that constant patience in all his fatherly corrections, that wee be not founde false

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false hirelings, but true and trustie seruants:
no bastard children, but by unfained faith, the
blessed posteritie of the blessed Abraham,
and true regenerates of God by our
Saviour Christ. And the holie
sanctifying Spirit of trueth,
and God be blessed for
euer, Amen.

A verie godly and lear-
ned Exhortation to suffer patiently impri-
sonment, exile, or what miserie soeuer els
may happen to a man in this life
for the profession of the
Gospel of Christ
Iesus.

If the worlde hate you, good
Brethren, and thereupon with
sundry afflictions and griefes
do moleste and bere you, mar-
ueile not with grudging, but
praise God with patience, who in this forname
fashioneth you to the likenesse and image of
his owne Sonne, whom the worlde hath ha-
ted from the beginning, for whose sake al-
so in no wyse it can loue you, but with most
spitefull hate will pursue you, even vnto the
death,

John. 15.

Rom. 6.

death, for that you are chosen by Christ from the worlde, to walke forth and bring out fruite, which shal continue to sanctification, whereof the ende shalbe euerlasting life. For as a riche and beautifull Harlot full of amorous filth, with a painted face, wanton looks, trimme araye, faire wordes, large promises, great giftes, & with the entisement of quiet, wealthie and pleasant life, allureth them on whom she casteth loue (yet at the end rewardeth them with pockes, piles, fighting, bawling, and most shamefull death) whom if she can by no meanes entise to folow her fancie, she hateth so deadly, that she ceaseth not, but causeth the whole rabblement of her bawdie bawdes, ruffling roysterkins with bawling bragges, shamefull slaunders, subtill surmises, quarreling questions, and falsly fained accusations, to bere, trouble and bring to destruction: So the Princesse of the worlde, that most filthie harlot wooeth Gods children, espoused vnto his sonne Christ, to breake their fayth and trowth to him plighted, and to become her dearlings, setting before their eyes all the kingdomes of the worlde and the glorie thereof, promising with holowe holines, subtill suspicion, falsely fayned religion, and a pokefull of such pretie persuasions, that if they

they wil fall downe and worship as she doeth,
 she will giue vnto them all these same: for
 the shall they be her owne deare dearlinges,
 and she will loue them, as her owne: but the
 end shalbe most dreadful damnation. **Whom** Ioh. 15.
 if she can not persuade, neither by one way or
 by other vnto her loue, from Christ their best
 and onely beloued spouse, she conceyueth so
 great an hatred against them, that she stir-
 reth al her champions with might & maine
 to doe them displeasure in their goods, to
 worke them hatred of their friendes, to im-
 payre their good name, to punishe their bo-
 dies, to offende their consciences, to make
 theyr life yrk some vnto them, and moste cru-
 elly without mercie to kill them, yet whose
 death is most precious in Gods sight, and
 hath to rewarde a most glorious resurrecti-
 on. Thus the worlde hath serued our deare
 and best beloued Christe before vs for our
 sakes, who was giuen into the handes of this
 harlot to be thus cruelly dealt withall, for to
 be vnto vs a patern, which we should follow, 1. Pet. 2.
 an image, after which we must be fashioned,
 painted forth before our eyes in the Scrip-
 tures, to teache vs to followe his trace with
 patience, and in running this race to conceiue
 comfort, hoping after victorie through fapth Rom. 8.

Rom. 15.

Ioh. 16.

in him, who both gaue vs warning of the
paine, and lest we should faint, to comfort vs,
promised victorie, saying, In the world shall
you haue affliction; but in me peace: be of
good chere, for I haue ouercommed the
worlde. To fyght with a puissant enemye,
whose courage was neuer abated; whose
strength is invincible, and who hath bene of-
tentimes assailed by many, but neuer vanquish-
ed; might discomfort a weake heart, and
cause it to giue over at the fyrst without fur-
ther resistance: But for so much as this stern
madame with all her chivalrie and force is so
ouercome, and weakened to our handes, that
she is not able to resist, what countenance so
euer she makes, much lesse able to overcome
such as doe stoutly withstand her malice and
crueltie, howe faine harted & cowardly milk-
soppes may we be iudged, that will be aba-
shed, and may not abyde the lowly sight and
countenance of a feeble, maimed, and beaten bag-
ger, especially seeing that in striving faith-
fully against her and her souldiours, the losse
of renowne here is the purchasing of eter-
nall glorie; the losse of worldly goods, the
gayning of heauenly riches; the losse of a
miserable and short life here, the winning
and very entrance into a ioyfull and everla-
sting

King life in heauen? Is the friendship of the worlde so deare to vs, that therefore we shoulde not esteeme Gods fauour? Dught our goods, wife, children, friendes, lands and possessions so much to be regarded, that for to saue them we should forsake the heauenly riches and euerlasting inheritance? Dught we to be so desirous to liue here, that for a short life and vnpleasant, we will purchase an euerlasting and most painefull death? But the burchen of pouertie is importable, hunger, imprisonment, exile is intolerable, the bitter stormes of persecution, and the sharpe showres of death are so insufferable, that we feare lest we shoulde not be of power to abide and passe thorow them, and therefore do thinke it better to sit still then to rise & take a fall, better not to enterprise the conflict, then in the middes for lacke of strength through faintnes to giue ouer with shame, and runne away. How delicate, fearefull, and therefore vnwilling the fleshe is to suffer, common experience teacheth, al men hauing any feeling of them selues perceiue, and chiefly they, who setting all persuations of the fleshe apart, haue of full purpose and resolute determination with them selues, entered into the schoole of sufferance, beginning at Christe

An Exhortation

Math. 4.

his crosse, and so forth to learne therein only to glory, can by that they feele in themselves best declare. For as the deadly foe to mankinde assaulted our deare brother Jesus Christe then most hotly, after he perceiued by plaine tokens, that he was Gods Sonne, bent, by the crosse and contempt of the world to enter into glory with the fire darts of famine, pouerty, ignominy, shame, & after ward with the feare of death: on the other part, in plentie, riches, honour, possessions, and glory of the whole worlde, knowing most perfectly, y these perswasions should be most strong to moue & persuade the flesh to refuse y crosse, weying y paynes & the trauail with one eye, & the pleasant wealthy honour with y other: so he ceaseth not to assaile Chyistes members with the selfe same entisements, to cause the flesh to abhorre the crosse, and seeke after ease, but then most busily, whē he perceiueth the heart moued by Gods Spirite to contemne these as vanities, and to seeke after true wealth, quietnes and glorie. And without al doubt the mistrust in Gods providēce, wherewith all flesh is naturally infected, & feare of the great painefull bitternes, y hunger, imprisonment, & persecution bringeth, alwayes objected and propounded by the delicate

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licate flesh, doth moue the heart of man to hate, and flye by al wayes the crosse, and to inuent and pretende excuses and causes which it should be better to refuse, then to enter into trouble, among which this is not the least, by the flesh, not regarding Gods working in the middes of affliction, far aboue the capacitie of mans witte, pretendeth as though it would gladly for trueths sake enterpryse great matter, but by it hath not power giuen, able to go thorow withall accordingly. And this excuse is pretended euen by them, by yet will not seme to be fleshly, but spirituall, not flattering the world for feare, but fauouring the trueth of loue, & so deceiue them selues, where they venterly forsake & refuse that thing they would seme most gladly to obtaine. Wherein they comit double offence: of hypocrisie, when they would seme to be that they are not: and of incredulitie, for that they declare playnely in this saying, that they thinke either that God can not, or els that he will not comfort, strengthen, and deliuer them forth of all miseries, not esteeming his promises, wherein he hath declared his will, neither marking his wonderfuls working for his children from time to time in their afflictions, wherein his power most manifestly appeareth, neither yet

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considering his fatherlie care, which is more mindefull and tender ouer his, then the mother can bee ouer her onely beloued childe. It sufficeth betwixt mā and man, specially if they be of honestie & credit, that things passe by worde and writing: we persuaue our selues, that the thing so promised & confirmed ought and also shalbe performed. Upon this persuation, if the Prince promise to the subiect, the noble man to the meane, the father to the sonne, and among marchantes one to another, it is accounted so sure, that we will make our reckoning thereof, as though we had it in possession: such trust we giue one vnto another: and shall we then doubt in Gods promise, which hath not only past by words, but also by writing sealed, & confirmed with the bloud and death of his onely Sonne? Is there any man so mindfull of his promise, or so able to performe the same, as our heauenly Father is, of that he promiseth to vs? It is cōmonly seene among men, that leagues, cōuenantes and bargaines cannot be so wisely made, nor so surely confirmed, but that with wyelie fallshood and false vnfaithfulnes, they are defeated & of none effect. But God is so faithful in performing the thing to vs, which he promiseth, that heauen and earth shall rather

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ther come to nothing, the one title of his promise shalbe unperformed. Yea, they that mistrust or doubt of the suretie of his promise, are no lesse in doubt whether there be a God or no. If or to doubt or denie his trueth and fidelitie, is to mistrust or denie him to bee God. A Prince and noble man for his owne honor sake, a Father for his fatherlike affection to his childe, a Marchaunt for his credit sake wil keepe their promise: & would not our heavenly Prince (who as he hath made all things to serue to his owne glorie, so will not giue the same to any creature) haue his honour herein aduanced and most highly regarded, that he is most sure, iuste, and true of promise? Would not our heavenly Father we should perswade our selues, that his loue towardes vs doth farre surmount the affection of a carnal father to his childe? Can any man so much esteeme his owne credite, and estimation of trustines, as he, who is faithfull trueth it selfe, regardeth so to be knownen to his creatures? It is the greatest dishonestie among men to be so vnthankefull, to suspect or mistrust him, whose friendly fidelitie, and faithfull friendship we haue bene sure of at all times, whensoever we haue bene in distresse: much more shame is it, to suspect, mistrust, or

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doubt of Gods faithfull assistance, whēsoever we shal haue need, for so much as his faithfull friendship, & friendly loue is farre aboue the trustines of man, as heauē aboue y^e earth, fine golde aboue filthie drosse, & precious pearles aboue dirtie dounge. Yea there is no engine, wherewith y^e deuil worketh so forcibly mans destruction, which draweth so many frō god, & doth wryng forth of Gods iustice his fearful vengeance, as mistrust in gods promise, & incredulitie: On the other part nothing attaineth saluation, bringeth men nere to Gods presence, & draweth forth of Gods mercie his fauourable loue, but only faith & constant assistance in his most sure & faithfull promises. The losse of riches, landes, & earthly possessions is a sore grief: but is not the winning of an hundred fold so much, and the obtaining of an euerlasting kingdome a good value for this sore: If we gaine with the losse of transitorie things, heauenly treasures, with the forsaking of worldly friends, Christ to be our deare & sure friend, and with refusing father, mother, brother, sister, wife, childrē, purchase God to be our most mercifull Father, Christ our most louing brother, & to be loued of the Sōne of God, as his deare darlings, & only beloued spouse, what haue wee lost? what greater

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greater gain can we haue? or what more profitable exchange can be made: This bargaine and profite hath our heauenly Father promised vnto vs by a byl of his owne hand, sealed with the bloud of his onely Sone, testified by the witnes of his Apostles, and left with vs in our owne custodie to be paide at the sight, whensoever we shal require it: whereof this is the content: Who so hath forsaken house, Math. 9. brother, sister, father, mother, wife, children, or landes for my Names sake, hee shall receiue an hundredfold, and the inheritance of euerlasting life. Who will denie, but that hunger, colde, nakednes, extreme pouertie, & want of things partly necessarie, are an heauie burden for man to beare? but the weight hereof is lightened and made easie to the, that with right eye, & vnfainedly, do beleue Gods promise, and cast their care on him. 1. Pet. 5. Cast thy care vpon the Lord, for he hath care ouer thee. Your heauenly Father knoweth y you haue Math. 6. neede of all these things, meate, drinke and clothes: he ministreth these things in due tune to the beastes of the earth, the foules of the aire, the fishes in the sea, he clotheth and decketh with beautifull apparell the flowers of the fielde, according to his promise: and wil he not keepe his promise vnto vs, for whose sakes

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Psalms. 8.

fakes he hath made these creatures, and hath made vs lords ouer them: What cause haue we rather to mistrust his promise, the y^e birde that flieth forth in y^e morning vpon this natural persuasion, that she shall finde foode, not doubting, but he, who made her, will not suffer her to sterue with hunger? Haue we seen such as haue put their trust in him, sterue for hunger, die of cold, perish through nakednes?

Psalms. 37.

It hath not bene heard of, that the righteous hath bene forsaken, or his seede (begge) wanting bread.

Psalms. 9.

For they that know the Name of the Lord, wil trust therein: for he forsaketh not them, that seeke after him.

Math. 6.

Seeke after the kingdome of God & the righteousness thereof, & all these things shalbe ministred vnto you, saith Christ. If hee be true that maketh this promise, why should we feare hunger, cold, or nakednes? If he be not to be trusted, why wil we take on vs his Name? If we cannot denie him, but to be most iust of promise, as he is in deede, we argue our selues of to much hypocriticall incredulitie, when we sape, that we would gladly suffer these for his sake, sauing for feare to want necessities in our neede, and that we shall not be able to abide it. And he hath promised no lesse assistance, ayde, and comfort in all kinde of persecution,

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tion, whether it be imprisonment, banishment,
losse of life or any membre. Yea, because we
should not faint in prison, waxe feble in exile,
giue ouer through feare of y bitter panges &
sharpe prickes of death, he hath promised not
only to be reuenged on our persecutors, but
also to be present with vs, to helpe, comfort &
deliuer vs. Wherefore he hath willed vs in y
day of our troubles to call vpon him, adding
this promise, that he wil deliuer vs. Wherein
to the Prophet Dauid did so trust, feeling the
comfortable trueth thereof at sundrie times
in many & dangerous perils, that he persua-
ded himselfe, all feare set a part, either of one
paineſul daunger of other whatſoeuer: yea, if
it were to walke in y valley of the shadow of
death, that he should not haue cause to feare,
comforting him selfe with this saying, which
was gods promise made vnto vs al, For thou
art with me: Thy rod & thy staffe, even they
shal cōfort me. Is gods staffe waxed so weake
that we dare not leane to much now thereon,
lest it should breake? Or is hee nowe such a
changeling, that he wil not be with vs in our
troubles according to his promise? Will he
not giue vs his staffe to stay vs by, & reach vs
his hand to hold vs vp, as he hath bene wōt to
do? If he be the self same God & no chaunge-
ling,

Psal. 50.

Psal. 23.

An Exhortation

ling, when we be put into prison, or led into captiuitie, he goeth with vs, or throwen into the sea to be drowned, he doeth not leaue vs, or cast into the raging fire, hee is with vs, to this ende, either to deliuer vs from the violent force of them vtterly, or at the least so to comfort vs in the middes of them, that we should rather take pleasure therein, then feelee payne. Wherefore hee cryeth vnto vs continually: Feare not thou litle flocke: feare not them, that can doe no more but kill the body, that is their vttermost: but now the Lord that made thee (O Iacob) and he that fashioned thee (O Israel) sayeth thus, Feare not, for I will defende thee, I will call thee by thy name, thou art myne: when thou wentest in the waters, I was by thee, that the strong floudes should not plucke thee away, when thou walkest in the fier, it shal not burne thee, and the flame shal not kindle vpon thee: For I am the Lord thy God, the holy one of Israel, thy sauiour. Let the cruel Papistes rage and roare, let the obstinate Sodomites fret and fume, let the rabblemēt of Antichristes souldiours, the deuils owne deare dearkings threaten with sacke, sworde, faggot and fire, yet if God be with vs, who can be against vs: the mightie, strong, holy one of Israel

Marth. 10.

Esa. 43.

to suffer afflictions.

of Israel hath made a faithfull promise, that he will be with vs, defend & deliuer vs. This promise sufficeth to a Christian to arme him **Rom. 8.** against all feare of trouble, anguise, persecution, hunger, nakednes, perill, sword and death for that none of al these can separate vs from God, but we shall ouercome, and haue the ouerhand in all the se things through the ayde and comfort of him, who hath loued vs: for he is a faithfull God, which wil not suffer vs to be tempted aboue our strength, but shal in the middes of temptation make a waye to come out, that we may beare it. Who nowe weying these promises dare surmise that God will not ayde, comfort, and strengthen you in all necessities? And will you thinke he is not able to performe the thing he wil- leth? Is the arme of the Lorde shortned? Shall not he who is able to raise of stones childre vnto Abraham, be of power to com- fort, relieue & defend, whom he hath already made? If we be assured of his will, which his promise teacheth vs, we neede not doubt of his power: for whatsoeuer him pleaseth, he **Psal. 135.** doeth in heauen, earth, the sea, and in al deepe places. If we beleue his promise, all things **Mark. 9.** are possible, yea there is nothing, but it is ea- sie of him to be done. As a mighty Captaine,
who

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Mar. 8.

who hath vnder his gouernemēt many souldiers & seruants, hath thē so at his cōmandement, y when he biddeth thē go, they go: whē he saith abide, they abide: & when he willet thē to do this or that, they obey his worde: so is paine, pleasure, griefe, ease, sicknes, health, life, death at the becke & cal of God, that they come and go at his appointinēt, as the faithful Centurion confesseth in the Gospel. Yea he worketh so forcibly in his children y leane wholly vnto his promise, y he maketh to them of paine, a pleasure: of grief, an ease: of sicknes health: & of death, life: as cōtrariwise to y unbeleuing, pleasure, ease, health, life is a werie irkesome, & painefull death. When you were in prosperitie, had y true religion of Christ among you, & were so strōg within your selues, as no foreine Prince could inuade and overcome you, the Lord of hosts turned at upside down in the twinkling of an eye, hath wrapt you vp in aduersitye, choked your whole realme w false superstitiō, & giuen you vp into rule & gouernment of such leane locusts, stinging serpēts, and spiteful spāgers, as no people haue byn hertofore plagued w. And is y Lords power not so able to deliuer his frō these miseries, to restore his true religiō, and vanquish these Sodomitical Babylonians,

nians, as it was to giue them vp, for a time
to be chastened into their subiection : Let
the Idolatrous Papistes ascribe their victo-
ries, and whole felicitie vnto their Idols and
God of bread : yet our hope is in the Lorde,
who hath made heauen and earth, who can,
and wil for his owne glorious sake, shew him-
selfe to be the onely God of might in giuing
ouerthrowe to these Idolatours with a sou-
daine confussion, when they thinke the selues
most sure, and looke least for it. Let them
nowe for a while fret and fume against the
Lord and his Christe, shake of his yoke, and
breake his bonds in sunder : Yet is the Lord
in his holy temple, his abiding is in heauen,
his eyes beholde these sonnes of men, and
laugh them to scorne, and at the length shal
talke with them in his furie, powring vpon
them from heauen, snares, fyre, and byrn-
stone, whose cup and portion shalbe burning
storme and tempest. Let them perswade them-
selues, and beleue darkenesse to be lycht,
trueth falsnes, blindnes sight, and life death,
and bring this to passe, that mens eyes may
seeme with a kinne or slime of superstitious
ignorancie to bee couered and made blinde,
yet can the Lord, and also will, when he seeth
time, restore lycht, trueth, sight & life againe
to

Psal. 2.

Math.9.

to the aduancement of his owne glozy, the
comfort of his Church, and better confusion
of his enemies. Followe therefore after the
Lord, crye vnto him with the two blind men,
desire him of his mercy to restore your sight,
mistrust not but he is able to doe it, say with
them that ye so beleue, and the Lorde will
make you answere and performe it in dede:
after your faith be it vnto you. If you trust
in the Lorde and confesse him to be omnipo-
tent, why shoulde you feare the crueltie of
Antichrist, who afflicteth Christ in his mem-
bers, persecuting and punishing their soules
with superstition, idolatrie and vnbeliefe, and
afflicting their bodies with hunger, impy-
sonement, exile and paineful death? Hath not
God aforesaid assisted him to waite thowse,
and ouercome the paines of all these, yea in
the middes of y bitter stormes to take great
pleasure? And is he of lesse power to helpe
vs? Shall not we now by his assistance be so
able to abide, and take pleasure in paines, as
our brethren haue bene before vs? My bre-
thren, be strong in the Lord, and though the
power of his strength learne, to whatsoeuer
estate God shal call you, there with to be con-
tent, knowing howe to be lowe, & how to ex-
ceede, euery where and in al thinges instruc-

Ephc.6.

Phili.4.

to suffer afflictions.

ted both to be full and to be hungrie, both to
haue plentie, and to suffer neede, yea, to do al
thinges through Christe, who strengtheneth
you, by whom also you shal ouercome. For if
you be troubled on euery side, yet shall you 2. Cor. 4.
not be without shift: when you bee vexed
with pouertie, you shall not be utterly with-
out somewhat: wrapped in persecution, not
forsaken therein: cast downe, yet perishe
not: that the excellencie of the power may
bee Gods, and that you may onely glorie in
the Crosse of Christe. By the crosse he entred
into glorie, and they that are his, must enter
in the same way. The Princes had no power
ouer him, further then was giuen them from
aboue, neither haue they ouer you, no not to
plucke of one heare of your head, for they be Mat. 10.
all numbred, and not one falleth away with-
out the will of your heauenly Father, who Rom. 8.
worketh all thinges for the best to all them
that loue him. And woulde we not haue all
thinges worke to our most aduantage? In
worldly thinges we seeke after moste gaine,
and wil we neglect that in heauenly things:
For to winne a small summe of money, we
will take vpon vs a farre iourney in daun-
ger of robbing, in perils of drowning, and
let for no payne, perswading our selues that

E.

God

An Exhortation

God will be with vs, assist and prosper vs in
all our trauaile: and shall wee refuse to tra-
uaille by land, to passe the seas, to suffer what
paine soeuer therunto belongeth, to winne
the penny of everlasting life, mistrusting that
God will not be with vs, ayde and further vs
in whatsoeuer painefull perill we shall come
in: O blinde incredulitie, that makest easy
things to seeme hard by working an unwill-
lingnes in the mindes of men, whome thou
rulest! If men forsake their own willes, sub-
mitting them selues wholly vnto Gods will,
what thing can bee so harde? But if we will
followe the appetites and delicate nicenesse
of our owne willes, what can be easie? Crie
therefore with Christe, (deare brethren,)
Not our willes, but thy will (O heauenly
Father) bee done: So eschue troubles, as
may stande with his good will and plea-
sure: When they come vpon you, embrace
them willingly, suffer them patiently, waite
thorowe them faithfully, for that is his
good will and pleasure. Followe the exam-
ple of Christe, of the Prophetes, Apostles,
and holy Martyrs, who were not wedded to
their owne willes, but submitted themselves
wholly vnto Gods wil, who wrought so with
them, that in pouertie they wanted not ne-
cessaries,

to suffer afflictions.

cessaries, in prison among rauening Lyons
they liued harmelesse, in the middes of fyre
they burnt not, in the most cruell tormentes
they felt no payne, and trusting to the fayth-
full promise and myghtie ayde of their hea-
uenly Father, desired rather to be exercised
vnder the crosse, to die with Christ, then to
be at ease, and liue with the world. Abraham Gen. 11.
with his Father Thare forsooke his native
countrey, and from thence was commaun-
ded to depart into a countrey, whereof he Gen. 12.
neither knewe the name, where it was, ney-
ther what comodities were therein for men
to liue withall, neyther yet coulde he abide
there any while: for a great dearth did op-
presse the whole lande, so that he was com-
pelled to flee into Egypt, where he was in
daunger of much displeasure, for he percei-
ued before he entred, that he must forgoe ey-
ther his wyfe, or els sustaine daunger for
keeping her. Hee was constrained often-
times to remoue his habitation not without
great losse, trauayle and perill. Iacob also Gen 28.
went forth of his native countrey into a
straunge place, partly for that his father
woulde not that hee should be ioynd in ma-
riage, with the daughters of the Idolatours
of that countrey, partly to flee the crueltie of

An Exhortation

Gen. 46.

3. Reg. 19.

Dan. 1.

wicked Esau his naturall brother, where he
serued Laban fourteene peeres for his two
daughters, in keeping his sheepe: a paine-
full kinde of labour. Afterwarde in his olde
daies was constrained by the force of a great
dearth to remoue into Egypt, where his of-
spring was grievously molested many yeres.
Ioseph was sold by his brethren to the Isma-
elites, and by them vnto an Egyptian, where
he sustained great paine & perill in a strange
countrey. The Prophete Ely, being per-
secuted by the wicked Iezabel, fledde from
post to pillar. The Prophete Daniel with
a great number of good and godly Israe-
lites were caried into Babylō captiues, there
to liue in captiuitie in a strange countrey a-
mong their deadly enemies. The Apostles
of Christ, and many godly men, and also wo-
men in their time forsooke all they had, and
went into strange countries for the Gospels
sake. And after their time to this our time
the Ecclesiasticall histories are full of the ex-
amples both of men and also women, that
left landes and goods, fledde their countries,
and did choose rather in an vnknown and vn-
known land to liue in hardnes with freedom
of conscience, to serue God after his wil, then
to tary at home in wealth with bondage of
con-

to suffer afflictions.

conscience, and dishonour the Lorde in disobeying his holy will. It is not read that any of these did murmur and grudge to leaue their houses, lands, goods, & native countreys, fearing the want of friendship, the hatred of strangers, the burden of pouertie, the raging of hunger, and the lack of things necessarie for mans life here, nor yet that they came into any such distresse, but that they had sufficiencie, if not of the finest sort, yet such as serued their turne, and they wel content therewith. Abraham when he perceiued it stood with the Lordes will he should departe; hee wist not whither, nor what thife to make, did not debate the matter with him selfe, take counsaile of his friendes, consult with his wife, whether he should doe the thing y^e most pleased God or no, but setting aparte all persuasion and wisdom of flesh, bowed downe his owne will subiect vnto Gods pleasure, bent himselfe without further delaye to obeye his will, that ought onely to be obeyed in al manner of creatures: and therefore in a straunge countrey, yea in the middes of his enemies, had not onely at all times sufficiencie, but also did growe vnto great aboundance of riches. Of like sort Iacob was not onely not left destitute of succour, but did come to so

An Exhortation

Gen. 45.

great aboundance; that at his returne into his countrey, hee made therewith his most mortall foe, his deare friende, and serued the Lorde all his life in great wealth. Ioseph beeing a bondman in a straunge countrey, was not so moued with the feare of false and flaunderous accusations, of hunger, imprisonment and such like griefes, that hee woulde, to eschue these, committe vncleane things against Gods will, but cleauing to Gods prouidence, was fostered vp against the rage of hunger, the violence of imprisonment, cleansed from the foule spotted of flauanders, set at libertie, and at length made ruler ouer Egypt. Although his brethren meant his destruction, when they solde him to straungers, and droue him forth of his native countrey, yet he acknowledgeth this their fact to be the good will of GOD, who worketh all thinges to the best for them that loue him, whether it bee hunger, colde, exile, imprisonment, or death it selfe, and maketh that which seemeth paynesfull and grievous, easie and pleasaunt. What shoulde wee saye to the Prophets Ely and Daniel? Ely fleeing the fiercenesse of Achab, because he should not suffer more payne of hunger, then hee might well awaye with-
all,

to suffer afflictions.

all, was fedde by rauens sent vnto him 3.Reg. 17.
morning and euening, to bring him bread
and meate for that purpose, and afterwarde
by a poore wydowe of Sarephta, and last
of all by Gods Angell, when hee was in
a desert, fleeing the crueltie of Iezabel. In 3.Reg. 19.
like sort Daniel was fedde in the pryson by Dan. 14.
Habacuc brought by Gods Angell, where-
upon Daniel sayde: O Lorde thou hast re-
membred me, thou doest not forsake them
that loue thee. A saying of him, who had
felt the ease and reliefe, that G D D pro-
uideth for all them that vnfaynedly trust in
him, worthy to be written in golden letters,
and deeply grauen into our heartes. This
is a common and pleasant persuation to the
Apostles, and all other of Christes Church,
who suffered for Christes sake, pouertie,
exile, persecution, that in the middes of po-
uertie they were most ryche, when they had
nothing left them at all, then had they all
thinges, and wanted nothing. These ex-
amples shoulde moue vs to set apart all
feare of want, and to cast our care wholye
vpon the Lorde, for so much as hee is no
lesse our louing and mercifull Father, then
hee was to Abraham or any other: yea, hee
hath exhibited vnto vs in deede, and wee

C. iiii.

haue

An Exhortation

Rom. 8.

haue seene that Abraham woulde gladly haue beholde. God hath not spared his onely Sonne, but hath giuen him for vs all vnto death: howe much more will he giue vnto vs, if wee truste in him, all other necessarie thinges? Is it not a necessarie thing to haue strength and ablenesse to abide patiently for his sake, not onely pouertie, losse of goodes, imprisonment and exile, but also power to passe thowhe easely the burning flames of fyre, hanging, drawing, stoning, racking, deuouring with wilde beastes, boiling, boiling, and such kinde of most cruell tormentes and bitter death; as the enemies to Christe, the olde tyrantes and Antichrist him selfe, the Pope with his clergie nowe daily inuenteth and practiseth to withdrawe and frape men from Christe: God hath alwayes to his tyme giuen his suche strength to overcome and contemne these, and whatsoeuer crueltie coulde be inuented, yea he hath so encouraged them to take pleasure in the middes of most crueltie, that they reioyced most, when they seemed to be in the greatest payne, as it is playne in manie histories of the Church: and will not God deale so mercifully with vs nowe, as with them of olde tyme? Is his mercie waxed lesse

to suffer afflictions.

lesse nowe towards vs, or his power not
so able? God is not like vnto man to change
his purpose, and to be euery peere of a newe
minde, he is faithfull, he chaungeth not, al-
though to the iudgement of the fleshe he see-
meth to forsake the man that is cast in pri-
son, banished his countrey, throwen into the
fire, and most cruelly dealt withall, yet he is
present with him, aydeth and comforteth
much more strongly, then the tormentours
be able to grieue or discomfort, yea, turneth
the bitterness into sweetenesse, the payne
into pleasure, and that, which seemeth vnto
others most intolerable, to be most sufferable.
The thre Israelites were commaun-
ded to fall downe and worshippe the golden
Image, they did not dissemble the matter,
but playnely sayde they would not: they
were threatened to be cast into the burning
fornace, they feared it not: they might haue
dissembled the matter for a tyme, following
the worlde, but they knewe God could not
be deceiued, nor would not be played with-
all. The ouen was made seuen times hotter,
then euer before, & they cast into it, yet were
they well able to abyde it, and had much
more solace in the burning fyre, then they
that onely looked on. The mother with her
seuen.

Dan. 3.

AN EXHORTATION

2. Mach. 7. seven sonnes in the Machabees chose rather
 1. Mach. 2. to suffer most cruell death, which they pas-
 2. Mach. 6. sed thorowe most ioyfully, then to com-
 Ecclesiast. mitte the least thing against the Lawe of
 hist. lib. 6. their G D D. So likewise Mathathias
 cap. 4. his sonnes, and Eleazarus. Rhais that Chri-
 stian woman, although not yet so fully ca-
 techized, that shee was admitted to bap-
 tisme, set on fyre with the burning heate of
 Gods Spirit, and the famous chaste wo-
 Ecclesiast. man Potamiena with her mother Marcella,
 hist. lib. 6. after they had suffered great and horrible tor-
 cap. 5. mentes for the trueths sake, were consu-
 med in burning fyre. Quinta the fayth-
 Eccle. hist. full woman and constant martyr of Christ,
 li. 6. cap. 4. suffered rather to haue her legges tied to-
 gether, and to bee drawen thorowe the
 streetes vpon the sharpe stones, and whip-
 ped most sharpely, then she would seeme to
 worshippe the images or idoles in the tem-
 ples. The constant olde matrone Apollo-
 nia was beaten about the face till all her
 teeth were beaten out, a great heape of
 woode set on fyre before her face, and threa-
 tened to be cast therein to quicke, if she would
 not agree to the Idolatours, and did wil-
 lingly chose to be burnt in the raging fyre.
 So likewise the historie sheweth of Ammo-
 nariou,

to suffer afflictions.

nation, Mercuria, Dionysia, and other notable women, that were so unfearefull to suffer most sharpe death, that they woulde runne, when they heard, where the execution was in hande, and carie their young children with them (such delight had they to suffer for Christes sake) in great hast as vnto a ioyful feast, fearing nothing els, but that the tormentours would spare them, and that they should not be thought woorthie to beare witnessse to Christes death with their owne blood. Call to your remembrance that faithfull woman and woorthie martyre of Iesus Christe your owne countrie woman Anne Askew, her imprisonment moued her not, shee liue wept the cruel torture and tearing her bodie on the racke, shee ioyfully went to the pyre, and was of more comfort in feeling the paine, and lesse wearie thereof, then the lookers on to beholde, or the tormentours to do execution. The historie saith, that Theodorus a young man, was so grievously tormented with divers and sundrie kindes of tormentes, and at length his bodie so rent and torne, that they left him for dead. Athanasius Ruffinus the writer of the Ecclesiasticall storie, after warpe asked whether he felt not grievous paines, whyles hee was in the tormentes,

An Exhortation

ments, to whom he answered, that he felt be-
rie litle payne : For, said he, there stode, as
he thought, a yong man by him, who always
wiped the sweat from him, and so much com-
forted his stomacke, that the time of the tor-
menting seemed to him much more pleasant
then painefull : Who made the yong men
walke in the fyre and burne not ? Who har-
dened these martyrs of men and women, that
they did not shrink at payne, but can thorow
fyre, water, and most cruell tormentes, and
not be overcome : Certainly euen he, who
had promised them, that neither in fire, wa-
ter, no noy yet in the shadowe of death hee
would be from the, but would be their buck-
ler, defendour and shield, faithfully perfour-
ming that no temptatiō should so assaile the,
but that he would giue a ioyfull end and de-
liverance : whereunto they trusted, and so by
their constant fayth overcame, and had the
victorie. For this is the victorie that overco-
meth the world, eue our faith. Wea as S. Paul
faith, the time woulde not serue vs, if wee
would rehearse howe the Patriarkes, Pro-
phetes, Apostles and Martyrs through faith
subdued kingdomes, wrought righteousness,
obtained the promises, stopped y moutches of
hyons, quenched y violence of fire, escaped y
edge

1. John. 5.

Hebr. 11.

to suffer afflictions.

edge of y^e sword, out of weakenes were made
strōg, waped valiant in fight, turned to flight
the armies of the aliants, y^e women receiued
their dead raysed to life againe. Other were
racked and would not be deliuered, that they
might inherit a better resurrection. Againe,
other were tried with mockinges and scour-
gings, mozeouer with bonds and imprison-
ments, were stoned, were hewen in sunder,
were tempted, were slaine with sworde. And
these all through faith obtained good repute.
The holy Ghost hath caused these histories to
be kept in writing for vs, y^e are now in y^e lat-
ter daies, to this end, that we should not only
behold in them the fire raging of the worlde
from the beginning against the chose people
of God, & how stoutly they withstood & ouer-
came by faithful patience the malice thereof,
but also y^e by reading of them, we shoulde in
our like troubles, learne like patiēce, receiue
the same cōfort, & being thorowly tryed, cō-
ceiue a sure hope of the same victorie, which
they after many & sundrie trials did winne:
whereof we shal not be disappointed, if we to
y^e end strine lawfully. If it be to hard & aboue
your capacitie to behold al y^e histories & exā-
ples propounded in y^e scriptures, & the Chro-
nicles of Christes church with such cōsidera-
tion,

An Exhortation

tion, that you may espie & behold in them the
order of Gods working with his Church in
all ages, whereby to perceiue these your grie-
uous chaunges to be no newe and vnwonted
worke of God: If you doe not perceiue & see
in them the true & iust cause, which moueth
the Lord hereunto, & thereby to learne faith-
ful repentance: & if you do not vnderstand in
diligent perusing them, that the end and issue
was alwayes ioyfull and glorious victorie &
deliuerance, wherewith to comfort your
selues in the middes of miseries, take into
your handes the comfortable historie of King
David, marke his whole life from that time
he was taken from his fathers sheepe to his
death: behold in him, your selues: in the peo-
ple during the time of his rule, the church of
Englander: and in the wonderful iudgement
of God in ordering his Church then, what
shalbe the ende of his sharpe crosse, wherew
he doeth exercise you at this time. And to the
ende you may the better see, how to waide in
considering his whole life, we haue disclosed
and opened for you to beholde a part thereof:
wherein you shall see plainely, that the grie-
uous afflictions of euery one of you seueral-
ly, and of the whole Church of England to-
gether, is not fallen by chaunce of euill or
good

to suffer afflictions.

good fortune, but by the mightie hande of God, whose good will it is thus to haue you tried for a while, also for what cause GOD thus worketh, and what shalbe the ende of all these doings. After the Lorde had found out Dauid, a man after his owne minde, and appointed him King ouer his people, who laboured worthily to deliuer and defend Gods people from their enemies the Idolatours, that dwelt neere about the, he did not graunt to him such quietnes, neither to his people, but that he was in continuall troubles, and no small daungers, during the life of Saul, and also after his death, the Idolatours, and also Sauls friends, seeking all the wayes that might be, to disturbe him forth of his kingdom. And not onely was he thus vexed with his foraine enemies, but also most grievously of all, by those of his houtholde, who shoulde haue bin his most deare friends, his own natural sonne Absalom, his most priuie Counsellours, & nobilitie of his Realme, & the most part of his subiectes. Absalom pretending 2.Reg.15. to his father Dauid a great holinesse, (as the maner of the hypocrites is) desired to haue leaue to goe into Hebron, there to doe sacrifice for the performance of a vowe, which he had made in the time of his being in Syria, but

An Exhortation

but his meaning was to obtaine the kingdome from his father, and to stirre al Israel against him, which he brought to passe: Dauid was banished, and pursued unto y death by his owne sonne, who wrought so much villenie against his father, that he did not forbear in the despite of him, to misuse his fathers wiues in the sight of all the people: howe grievous and dangerous this sodaine change was to Dauid, and to the godly people, which were but a very fewe in respect of the great number of the malicious hypocrites, which followed Absalom, it appeareth plainely in the storie, and you may easely consider. The best that was like to come of the matter, was, that whiles the kingdome of Israel was thus deuided, Gods enemies the Philistims, who had lyen long in wayte therefore, shoulde snatche vp from both the parties the kingdome of Israel, and not onely utterly banishe Gods true religion from among the Israelites, but also bring the, their countrey, and their posteritie into most miserable bondage and thraldome, and that, to Gods enemies the most vile people, and hated of all the worlde. Dauid in all these perillous dangers of his owne life, losse of his kingdome, & utter destruction of Gods people,

to suffer afflictions.

ple, did not discourage him selfe, but vnder-
standing all this to be the worke of Gods
own hand, acknowledging the true cause vn-
fainedly, did perswade him self that the Lord
after a time, when his good will should bee,
would giue a comfortable ende to all these
stormes and bitter panges. His whole beha-
uiour hee him selfe describeth in a Psalm, Psalm.3.
which is left in writing for vs to learne there-
after how to behaue our selues in the like per-
secutiōs. When he was fled from Ierusalem,
and the Priestes were departed frō him with
the Arke of the Lords Couenaunt, he went 2.Reg.15.
vpon mount Oliuet barefoote, wepte as he
went, and had his head couered, and so did all
the people that were with him. And he made
his mone vnto the Lord, saying, O Iehoua,
how are they encreased that trouble me? how Psalm.3.
many are they that rise against me, how ma-
ny are there that say of my soule, There is no
helpe for him in his God? Selah. Wonder
not though this good King with an heauie
heart, and sorrowfull cheare doth lament and
bewaile his dolorous estate. Would it not
griue a King, when he thinketh of no such
matter, sodainly to be cast out of his Royall
seate, and brought in daunger of his lyfe,
and that by his owne naturall Sonne?

F.

Can

An Exhortation

Can the displeasure of any enemy so much
pearse the heart of a kinde father, as the vn-
naturall crueltie of the sonne to seeke his
death, of whome he himselfe had his life? It
griued him no small deale to perceiue such
as had bene his wise Counsaillours, whom he
much trusted, (whose duetie it had bene, with
the spending of their owne liues, to haue de-
fended the common weale brought to good
and quiet order, both in matters of policie, &
of Gods true religion,) to be the supporters
and maintainers of an hypocrite, who had
neither respect to Gods true honour, nor yet
consideration of duetie to his most honoura-
ble Father, neither yet regarde to the pros-
perous weale of his native countrey. But
nothing of all these griued him so much, as
this one thing, the remembrance and true
acknowledging in him selfe, that he himselfe
was the onely cause of all these evils. He cal-
led to his remembrance, that these plagues
fell vpon him sent from God, whose worke
it was, and that for his sinnes, which were
the cause thereof, and this made him weepe
and mourne. For so soone as the Prophet
Nathan had warned him of his offence, hee
cryed, peccaui, I haue sinned: and afterward
when hee sawe this grievous and sodaine
chaunge

to suffer afflictions.

change folowe, he perceiued it came partly
for his sinne by the worke of God, and there-
fore submitted him selfe wholly to Gods wil,
saying, If I shall finde fauour in the eyes of 2. Reg. 15.
the Lorde, he will bring me againe, and shew
me both his Arke and the Tabernacle there-
of: but, and the Lorde thus sape, I haue no
lust vnto thee, beholde here am I, let him do
with mee what seemeth good in his eyes.
Thus the worthie man of God acknowled-
geth his troubles to bee of Gods hande, his
sinnes to be the cause, and therefore humbly
and faichfully submitteth himselfe to Gods
ordering, wel content to receiue whatsoeuer
should be layd vpon him. He assured himselfe
that when he himselfe were most weakest,
then God woulde declare his strength for
his owne glories sake, and after he were re-
duced to a faichfull repentance by the cor-
rection of his mercifull Father, then the rod
should be cast into the fire. This considera-
tion of plagues both to priuate men particu-
larly, and also of Realmes & whole common-
Wealthes is diligently to be weyed, that as
they come from God, so haue they this ende,
that they tende partly to his owne glorie,
partly to our profit, and amendement. For
although sinne is the generall cause where-

F. ii.

fore

An Exhortation

foze all mankinde generally was, is, & shalbe molested with many and sundrie kinde of troubles and calamities, yet the calamities & afflictions are not to all kinde of men alike, nor yet for one ende & purpose. For the wicked and reprobate are punished & whipped of God to a farre other ende and meaning, then the godly & chosen children, who are the true church of God, the liuely members of Christ, & such as shalbe neuer separated from God & his louing fauour in Christ Iesu. These although they be neuer without trouble in this world, but alwayes exercised vnder y^e crosse, yet the cause and consideration why God will haue them thus exercised, is either for the glorie and honour of his owne Name, or the profite, commoditie, and exceeding benefit of them whom he thus afflicteth, either els for both these considerations together, for that there is no trouble that cometh to Christes church or any member therof, which appeareth not plainly to redound to Gods glorie, & the profit of y^e afflicted, if it be wel & iustly considered. These two causes & considerations doth the Scripture teach in all calamities of the church, whether they be generall or particular, which being well marked, will easily put out of y^e way this stübling block, wherat many stum-

to suffer afflictions.

my stumble & fall, marueyling wherfore God wil suffer his word, & his chosen childre thus to be vsed & euil dealt withall. The childre of Israel were in Egypt most cruelly dealt w-
al 400. peeres, oppressed with most painefull labours, most scruiile exactions, their infants flaine, they cried vnto y^e Lord, their griefs encreased, for GOD had hardened Pharaos heart, that he shoulde not ease or deliuer his people. Wherefore did God thus afflict his people, and stirred this cruell tyrant so grievously to vere the: cruelly for his owne glory, & their profit. God rehearseth this cause and cōsideratiō in y^e scripture, of the hard & cruell hearts of y^e Egyptians towards his people, The Egyptians shal know y^e I am the Lord, Exod. 7.
and that I will deliuer my people by strong hand frō among the. For this purpose (saith Exod. 9.
God to Pharaos) haue I raised thee vp, that in thee I may declare my power thoroughout the whole world. This profit they receiued, the exercise of their faith, the triall of their patience, and the confirming of their hope for deliuerance, which was not deceiued. Thus S. Paul noteth and collecteth of this historie, the one ende to be Gods glory, for Rom 9.
the honourable fame and renowne of his Name throughout the whole world, and also

If iii.

the

An Exhortation

Heb. 11.

2. Cor. 4.

the profit that the afflicted receive, which is the exercise of faith, as he noteth of Moses & his parents to the Hebrues. But much more plainly doth S. Paul note & teach these two considerations to the Corinthians, saying, But we haue this treasure in earthen vessels, that þ power which excelleth, might be of God, and not of vs. We are troubled on euery syde, yet are we not without shift: we are in pouertie, but not vtterly without somewhat: we are persecuted, but we are not forsaken: we are oppressed, neuerthelesse we perishe not. But seeing we haue the same Spirite of faith (according as it is written, I beleueed, and therefore haue I spoken) we also beleue, and therefore we speake. For we knowe that he which rayled by the Lord Iesus, shall raise vs vp also by the meanes of Iesus. Therefore we are not wearie, but though our outwarde man be corrupt, yet the inward man is renewed day by day. For our trouble, which is but temporall and lyght, worketh an exceeding and an eternall weight of glorie vnto vs. What can Saint Paul speake more to the commendation of Gods praise and glorie, then that the excellencie of his mightie power is declared and aduanced in this, that his are troubled, impouerish-

to suffer afflictions.

pouerished, persecuted, oppressed, and yet in all these doe not perishe nor faint, but ouercome by him, who hath willed his in all their troubles to call vpon him, and he will so deliuer them, that his Name shall thereby be glorified, and honoured: And what greater profite can come to the Church, then to haue the faith of Gods children so exercised, that the inwarde man may be renewed day by day, and that as Christe entred into his glorie by troubles, the crosse, and death, so also our troubles, which are but short and lyght in respect of his, may worke vnto vs an exceeding and eternall weight of glorie. Both these two things S. Paul noteth in the generall afflictions of Christes Church, and also the Scripture teacheth the selfe same generall causes of the troubles of euery priuate member of Christ. As our Sauour Christ reporteth of the infirmitie of the borne blind man, which was for this cause, sayeth he, that the Iohn. 9. workes of God shoulde be shewed on him. And in like case when Christ heard tell that Lazarus was sicke, he saide, This sicknes is not to death, but for y^e praise of God, that the sone of God might be praised therethrough. This did much set forth y^e glorie of God in Christe, that he was of power to rayse vp fro

¶ iiii.

death

An Exhortation

death a mā, which had bin in his graue buried 4. daies, & was so corrupted y^e he did stink. And wherein doth y^e power of God more exceedingly appeare to his glory, thē in raising his church & faithfull people frō the graue & pit of troubles, afflictions, and many intolerable miseries, wherein the world goeth about to tread them downe, and burie thē? Doeth not Christ herein most maruelously set forth his glorie, y^e when the world by motion of y^e deuill doth furiously fret & rage against his faithfull to roote out his word, then it springeth & flourisheth most plentifully, & the faithfull are fastened & confirmed therein most vnfainedly & boldly? This hath God wrought in all ages in y^e fire of troubles and afflictions, tryng his faithfull children for his owne honour's sake & their profit, as appeareth in y^e histories of the church frō y^e beginning. And beside this that our faith is thus tried, our patience proued, our hope confirmed by these afflictions, y^e faithfull doe receiue also diuers other commodities & profitēs by troubles which are more necessarie to thē thē either meate or drinke: The worldly ones set more by their easie life here to serue their idle bellies, thē by y^e necessary & profitable things to eternal life. By troubles & afflictions y^e faithfull are made of like and
sem-

to suffer afflictions.

semblable shape to the Image of Gods owne
Sonne Iesus Christ, saith S. Paul, If they suf- Rom. 8.
fer with Christe, they shall liue w him in glo-
rie. Whome the Lorde loueth, him he chaste- Heb. 12.
neth, yea & he scourgeth euery sonne, whome
he receiueth, & nourtereth vs to that, which
is profitable, & we might receiue of his holi-
nes. And to y^e Cozinthians S. Paul saith, that
when we are afflicted, we are chastened of the
Lord, that we should not be dained with the
world. Thus the scriptures do teach plainly
& also aboundantly, that for these two consi-
derations, God doth suffer his church to be
afflicted, & his owne people in this worlde to
be exercised vnder y^e crosse: which appeareth
in all ages by the examples of all histories.
For behold the face of Gods church frō that
good King Dauid vnto this our time, & you
shal see what wonderful chaunges and grie-
uous ouerthrowes his people haue suffered
alwaies, & therfore should not marueil of this
our chaunge in England. After Dauid was
anoointed king ouer Gods people, y^e 2. booke
of Samuel declareth w what troubles God
did exercise him, & his whole kingdome du-
ring his time. But he obserued the ordina-
ces of the Lord, and kept the true religion a-
mong his people according to the comman-
dement

An Exhortation

dement of God. After him Salomō hath go-
nernance of Gods people, who in the begin-
ning of his raigne walked after his Father
3. Reg. 11. David, did build Gods temple, and obserued
the true religion, but y^e lasted but a while: for
in his latter peeres he fell to idolatrie & the
seruice of false gods, so that the true seruice
of God began thē to be corrupted. After him
his sonne Roboam reigned, at whose begin-
ning y^e realme had such a miserable chaunge,
that it could neuer after recouer it self again:
for the kingdome was deuided, and 10. tribes
which were called after ward Israel, fel from
Roboam, & from the true religion vnto ido-
latrie, & false seruing of God, & so continued
in false superstitious religion, alwayes hating
the true seruice of God, killing y^e Prophetes
that did teach the trueth, & the godly people
that confessed the same many yerres: and yet
at that time perswaded them selues that they
had the true seruice of God, and that their
doings did much please God: yea the face of
Gods Church was so blemished and brought
to such a smal nūber of true professours, that
the Prophet Ely complaineth, that there was
not one left, but he himselfe alone, whose life
also they sought after. Consider well this
hystorie, and the working of God with his
Church

to suffer afflictions.

Church & true religiō. The Prophet Samuel had taught the people the true seruice of God: y^e worthy King Dauid maintained the same all his time, but with great difficultie. Salomon his sonne a Prince of most wisdom and knowledge, perfectly instructed in the wayes of the Lorde, fell from God, and corrupted Gods religion with the false seruices inuented by man, so that the Lorde was so offended therewith, that he cutte of from the rule of his posteritie y^e most part of the kingdom: for the tenne tribes were neuer after him vnder the gouernance of his succession, neither did afterwarde walke in the feare of God, but in Idolatrie and false religion, till at the last God sent the Assyrians to inuade them in that wise, that they ouercame them, carped them forth of their owne countrey, dispersed them in many countreyes among the heathen, sent straungers to inhabite their land, and so vtterly destroyed that kingdom. God defende the realme of Englande from the like punishment. This was a fearefull iudgement of God, where hee had but one small kingdome in the whole worlde, that bare the face of his Church, where his true honour was maintained, and that so sodainly of twelue tribes ten should fall from God to idolatrie,

An Exhortation

idolatrie, and false religion: yea and the other also, during all the time of Roboam, and his sonne Abia after him, so y during al this time there was not in the worlde any Church or people, where the sincere religion and pure word of God was receiued by publike authoritie & common order: although God reserued alwayes some that priuately serued him and feared his Name faithfully, who were alwayes so hated and punished by the Idolaters, that their liues were bitter vnto them. In those daies did y Idolaters make y selfe same reasons & arguments against the Prophetes and their doctrine, which your Idolaters doe make nowe against Gods people & his true religion. The faithfull then liued among those Idolaters with no lesse feare, trouble and persecution, then the Christians do now in Englande. The Prophetes were then imprisoned, & driuen out of their countrie like seditious heretiks, the causers of all euill, as the true preachers now in England are partly imprisoned, partly driuen out of the realme. After the death of these wicked Kinges of Iehuda, God visited his people with some light of the trueth by the meanes of Aza, and King Iosaphat after him: who restored, although not perfectly,

ly,

to suffer afflictions.

ly, the true religion, banished the false, and destroyed the Altars of the Idolaters.

The which reformation was not done with- 3. Reg. 22.

out great difficultie and trouble, and continued but a small tyme in that same order.

For Ioram the sonne of King Iosaphat ouerthrew the true seruice of **G D D**, condemned it, and brought in the place thereof the superstitions, and Idolatries of the Kinges of Israel, and so the Church continued neuer perfectly reformed, but al-

wayes afflicted, til the time of Ezechias. For although Aza, Iosaphat, Ioaz, Amazias, Vz- zias, and Ioatham, attempted a reformation, and were indifferently good Kinges, yet was not the Church clensed of all the Idolatries, and false counterfeit religion, as it appeareth by the Prophets, Ely, Amos, Esay, Ozea, Micha. But the worthy King Ezechias in the first yere of his reigne began to reforme the religion, brake downe and banished all Idols and Images, hil altars, and whatsoeuer was against Gods commaundement, restoring Gods true religion after the rule of Gods worde. The which thing as he brought to passe not without great troubles and difficulties, so it continued in puritie but a litle time. For his Sonne, wicked

Manasses,

An Exhortation

Manasses, who reigned after him, put away, and did forsake the true way, and brought in againe all maner of Idolatrie and false religion, and did grieuously punish and persecute the faithfull people, and true Prophets. He shed (saith the Scripture) innocent blood exceeding abundantly. In like maner did
4. Reg. 21. his sonne Ammon also, who reigned after him. This grieuous change remained thus, vntil the good King Iosias made a newe and godly reformation: which ought to bee a glasse to all Princes to beholde them selues in. But this godly reformation of this good
4. Reg. 22. King did not continue: for his sonne, and all the Kings of Iehuda after him forsooke the wayes of God, and restored againe the Idolatrie, and false religion of their forefathers, and so continued, till God sent the King of Babylon to destroye their citie, Temple, and countrey. Who also led them captiue into Babylon, where they continued many yerres in great affliction, as it appeareth by the Prophets, Ieremie & Daniel, so that in fīue hundredeth yerres and aboue, in the dayes of all the Kinges of Iehuda Gods religion was set forth, and receiued in publike order sincerely and perfectly, & the cōtrarie vtterly banished and abolished, but onely in the times of Dauid,

to suffer afflictions.

uid, Ezechias and Iosias: as Iesus the sonne of Sirach witnesseth, saying, all Kings except David, Ezechias and Iosias committed wickednes: for euen the Kings of Iehuda also forsooke the lawes of God. With what difficultie and troubles, Gods religion and true seruice was restored after y^e returne of Gods people from Babylon, and howe short a time it continued in puritie, what troubles and grievous persecutions the true seruants of the Lorde suffered, it is partly set forth in Esdras, and Nehemiah: after in Hester, & then in the Machabees: And although vnto the comming of Christ, there was an outward face and beautifull shew of Gods religion among the Jewes, yet was it so defaced, and utterly falsified with traditions of the Pharises, who were that tyme in estimation, that Christe him selfe doth testifie, that their seruice was but vaine traditions of men, Math. 23. and the commaundement of God was not obserued. All that time there were no Prophets to instruct them in the right waye. For immediatly after the captiuitie, all prophcing ceased in Israel. Nowe peruse the historie of our Saviour Christe in the foure Euangelistes, and you shall perceiue in what state Christ founde his true religion, what paines

An exhortation

A&8.

paines and trauaile he tooke to restore the true and sincere honouring of God, with howe great difficultie hee brought it to passe, and at the last, howe it cost him his life. After whose death the crueltie of them, who would seeme to haue and mainteine the true honouring of G D D, ceased not, but stirred most vehement persecution against the true Church of Christe, and dispersed it thorowout all the worlde: with what paynes, troubles, and difficultie true Christianitie was planted, and false religion put away, S. Lucas partly mentioneth in the Actes of the Apostles, who spent their liues in the buylding of Christ his Church. After Christ his death the cruell tyrant Nero the Emperour did persecute the Church most cruelly, after whose time, the Church was in some quiet, but not long: for Domitian the Emperour did persecute Christ his Church to destroye his true religion most hainously. Nerua his successour was friendly to the Christians. Traiane after him a cruell persecutour, and enemy: and then Hadriane: after whose time the Church had reste for a while. For shortly after, the Christians that were in Asia, and also in the West parties, were cruelly disquieted. Shortly after
this

to suffer afflictions.

this time did England receive the Christian
faith, and was the first countrey of all the
world that received y^e faith of Christ by pub-
lique authoritie (Lucius being their first
Christian King,) but the puritie of Christ his
true ch, did not long there continue, not much
above an hundred peeres. Senerus the Em-
perour wrought all the meanes that might
be, to destroy Christs Church, and to con-
uert the true religion with most sharpe per-
secution, after whose time there was some
quiet; but shortly after the cruell tyrant Mar-
tinus did sore molest the faithfull, and like-
wise after him Perius, Gallus, Hostilianus,
Lucius Malefianus, Gaius, and the
Christians peace; Aurelianus did persecute
them, and Dioclesianus more like an infer-
nall serpent, than an earthly man, did as it
were devour the Church most cruelly. In
this time was the greatest persecution, that
had bene before. The Romanours were
much more wearie in shedding the Christian
blood, and cruelly tormenting the faithfull,
then the holy martyrs were in suffering the
paines. There were in this persecution with-
in thirtie daies above seventene thousande
Christians killed most spitefully. But Con-
stantine the good Emperour became a Chi-

Euseb. ec-
cle. hist. li.
8. cap. 9.

G.

istian,

An Exhortation

Man, let the Church in peace, & was the first
Emperour that by publike authoritie put
downe gentilitie, and cruelly maintained the
Christianitie. But that lasted not long: for
within thortime after, Iulianus the apostata
being Emperour, was about to oppose at that
Constantine had done, vnto wonderful possi-
bles to destroy the Christian religion, and did
afflict the faithfull verie grievously. After
this time the Church was grievously mole-
sted by the Arians, after with Hunnes, Van-
dals, and Gothes, who so continued many
yeeres till all good warning began wonder-
fully to be decayed, and at the length albeit
the Church seemed to be at rest, yet hath it
beneuen to this daie miserably afflicted,
and the pure religion utterly defaced by the
vices the Deuill put in continuall war at one
time about eight hundred yeeres since: the
Antichrist of Rome for the West, and Ma-
homet for the East, whose hope and con-
fidence with you: I shew this same briefe re-
herfall of the state of Gods Church, howe
the Church of the Israelites was afflicted
in Egypt, then in the time of the Judges
next under the Kings, yet the last and most
a strange countrey, at times, after their re-
turne and rebuilding of the Temple: what
great

to suffer afflictions.

great perils and troubles to sustained till after the dayes of the Machabees; next consider the historie of Christ, and the Actes of the Apostles. After this the ten notable persecutions the Church suffered under most cruell tyrantes from the eight yere of Nero, by the space of thye hundredeth and twenty yeres; unto the time of Constantine, and from his time thye hundredeth yeres after by the Arrians, and barbarous Hunnes, Vandals and Gothes; by whose meanes good learning was decayed, and ignozancie brought in: And then marke with aduise ment, how that from that time hitherto Mahomet hath vsurped and afflicted the East Church, and the Pope the West (for he began to exercise his proud power ouer the Church about the same time, that Mahomet brought in his religion) consider I saye with aduise ment in all these times, howe litle whyle Gods religion was maintained in the Church, what perillous chaunges were in the kingdomes, what exceeding crueltie was alwayes vsed against the people of God, as though they had bene heretikes, his worde condemned as heresie, and the cause of all evils: and you shall perceiue that this is no newe or vnkoen thing, that the true religion of God should be thus

An Exhortation

put away and condemned, and the faithfull
Churche molested and afflicted both gene-
rally as is plaine in these histories, and also
particularly in the ministers & faithfull mem-
bers, as appeareth in Abel, the Patriarches,
Prophets, Christ, his Apostles, & in a great
number of holy sainctes and martyrs, since
the death of Christ till nowe our daies. Thus
may you plainly see how God hath wrought
with his Church at all times, and therefore
should not discourage your selues, because of
this sodain change, but with David acknow-
ledging your sinnes to God, declare vnto
him how many they be, that beere you, and rise
against you, naming you heretikes and the
children of Belial, as they named David. Let
the wicked Idolaters boast and bragge that
they haue ouercome you, and that God hath
giuen you ouer & will no more be your God:
let them put their trust in Absalom with his
long golden locks, and in the wisdomme of
Ahitophel the wise counsaillour, yet say you
with David, thou O Lord art my defender,
thou art my worship, and the lifter up of my
head, feare not their violence to hurt you in
your bodies, to harme you in your goodes.
Perswade your selues with David that the
Lord is your defender, who hath compassed you
round

to suffer afflictions.

round about, and is as it were a shielde, that
doeth couer you on euery part: it is he onely
that may and will compasse you about with
glozie and honour, it is hee, that will thrust
downe those proude hypocrites from their
seat, and exalt his lowly and meeke. David
in the mids of his miseries did thus comfort
him selfe, leaning to the providence of God,
looking for deliuerance from him, appoin-
ting God no time, but committing the whole
matter vnto his wisdom and goodnesse.
He layed him selfe to sleepe, rose againe, was
not afrayed for innumerable people, that set
him round about to haue destroyed him, for y
Lord wil sustaine me, sayth this good King.
This was his shot anker, here was his re-
fuge, herewith hee comforted him selfe, that
the Lord would bee his defender and saue-
garde, and at the length restore him to his
place againe. He armed him selfe with the Ephe.6.
armour of God, but aboue al he tooke to him
the shield of faith, wherewith hee quenched
the fire dartes of the wicked. Hee had the
helmet of saluation, the sword of the spirit,
the promises of God, and buckled these fast
vnto him selfe with this long and durable
girdle of faithfull prayer and watching, say-
ing, I wil crye vnto the Lord with my voyce,

G. iiii.

and

An Exhortation

and he will heare me from his holy hill. If
you will receiue comfort, crye with Dauid
vnto the Lord, exercise your faith in ear-
nest & continuall prayer, say, arise O Lord
and helpe me, and hee will smite your ene-
mies on the cheekbone, and brast all their
teeth in sunder, he will hang vp Absalom
by his own lōg heare, Achitophel through
desperation shall hang him self, the bandes
shalbe broken, and you deliuered: for this
belongeth to the Lord to saue his frō their
enemies, & to blesse his people. Thus Da-
uid in the mids of his affliction did comfort
him selfe, trust to the onely prouidence of
his most mercifull God, perswading him
selfe both of his good will, and mightie
power, whereby he should haue deliuerāce,
and was not deceiued. This blessing shall
also be on you, if that neglecting the wise-
dome of the worlde, you submitte your
selues to the correction of God your
heauenly Father, faithfully cry-
ing him mercie, and patient-
ly abiding his good will
and pleasure.

FINIS.



A conference,

Containing a Conflict had
with Satan, wherein

are plainly set downe the
true markes and tokens,

whereby the afflicted con-
science may proue it

self, whether it be
the childe of

God, or the
childe of Satan.

Most comfortable for all those
which are cast downe

with the burthen of
their sinne.



To the Christian Reader.

What reasons moued me (gentle Reader) to publishe this litle confession, which I haue had with an afflicted Brother of ours, thou mayest easily iudge, if thou doe but enter into thy selfe, to examine thy selfe in what case thou standest with the Lord thy God, and takest heed thereby that whyle thou seemest to stand, thou fall not, and also if thou meanest by feare and trembling to runne through thy race vnto saluation, as the Apostle doth counsel thee. True it is, that some of the godly thought it a meete treatise to be imparted with the godly, for though it were but had with one, yet other that either are, or may at any time fall into like daunger, may be armed thereby to withstande Satan, being assured of their groundes, which are herein set down, and Satan shal not so easily preuaile against them, through Gods grace, if they be well considered of, and imprinted in the heart. And though to some that are moze inclined to the secte of Libertines & godlesnes, then to swaake the swayes of the Lord with humblenes, it may seeme that sinne is not so accounted of, but man may easily passe with it, and the mercie of God is not so hardly come by, but it may be easily attained, yet let that man knowe, that if he consider well what we haue discussed and conferred together, he shal finde the one to speightie, and the other of such difficultie, that vntill he forsake his pleasures, and leaue his delight in sinne, he shall not easily attaine vnto it. Certaine it is, for the holy Ghost hath spoken it, that whosoever callith vpon the name of the Lord, he shalbe saved: but yet it is no lesse true, because Christ the Sonne of God hath said it,

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it, Not every one that sayeth Lord, Lord, shall enter into the kingdome of heauen. It is layd before, that if thou confesse with thy mouth that Iesus is that Lord, and beleuest in heart, that God rayled him from the dead, thou shalt be saued. For with heart man beleueth vnto ryghteousnes, and with mouth man confesseth vnto saluation. I knowe what the wicked and godlesse man will saye: I confesse with my mouth, that Iesus is that Lord, and beleue in myne heart that God raised him fro the dead. Well he may say so in the we, but whether he say so in trueth, it is not his mouth, but the mouth of the Lord that must and will be witnes. Thou confessest, thou sayest, that Iesus is the Lord: Thou dost not thinke, I am sure, that he is the Lord, but as thou wouldest haue him to be thy Lord and Father. For Lorde as Judge, it is small comfort for thee to confesse him: but to acknowledge him as Lord and Father, therein thou hast comfort. And if thou confesse him after this sort to be Lord, as in being Lord thou acknowledge him to be thy Father, then hearken vnto the marke whereby thou shalt knowe whether thou flatter thy selfe, or no. If I am a Father, sayth he by the mouth of his Prophet, then where is my loue? If I be a Lord, then where is my feare? So that thou canst not confesse him to be thy Father, and to be thy Lord, but thou must loue him, and feare him. And howe wilt thou come to the assurance that thou fearest him, vntlesse thou giue care to the holy Ghost, and imprint it wel in thine hart that he saith in an other place, in these words, The feare of the Lorde, is the hatred of sinne: whereby it foloweth on the other side, that the louing of God, is the louing of righteousness. So that if thy conscience ca not beare thee witnes, that thou carriest an hatred & detestation of sinne about thee,

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thee, and a true loue of righteousness, thou doest but flatter and deceiue thy selfe in calling vpon the Name of God, and saying Lord, Lord, for so thou mayest assure thy selfe, thou shalt not be heard. If thou haue a pleasure and delight in sinne, if there were a thousand Christs in heauen, they could not saue thee. Therefore looke well into thy selfe, and diligently and truly examine thine hart, whether thou be growne into a mislike and hatred of sinne or no, before thou cal vpon the Name of the Lord: For if thou haue not that in thee, thy prayer is abomination vnto the Lord, it is as much as if thou shouldest offer a dog vnto the Lord, or a swine, or bring the price of an harlot into his Temple. For do not thinke that thy tongue can saue thee, where thine heart condemneth thee. With their lippes they come nigh me, but their heart is far from me, what was their ende? nothing but destruction: so shall it fare with thee if thou followe the same wayes: the like paths, the like iudgements, because there is the same God alwayes. Let no man therefore flatter him selfe, when he heareth the mercies of God declared to the repentant, for he shal not be profited thereby, vnlesse he also haue the markes of repentance. It auayleth a man nothing at al to the reliefe of his pouertie, to haue false quoyne in his purse, it must be good currant money, otherwile he doth further endāger himself, & take the way to his vtter destruction. A faire tongue with a foule heart is false quoyne, it wil help no man, if he say he hateth sinne, & loueth it in his heart, he condemneth him self, howe many, and howe good prayers soener he maketh. The Apostlic telleth vs, comforting vs against the backsliding of such as had once professed the true God, and the trueth of his religion, such as were in those dayes Hymeneus and Philetus, which denied the resurrection, saying that it was past

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past and gone, that we shoulde not be dismaide at their fall, and cast downe at their decay, he telleth vs I saye, that the foundation which God hath layde is strong and steadie, it moueth not, ne can be shaken with any thing whatsoeuer. And it hath this seale, The Lord knoweth who are his: Howsoeuer we shoulde flatter our selues, either one of an other, or our selues of our selues, for goodly shewes and outwarde apparences that we giue forth to the worlde, this is sure, that the Lord knoweth who are his. And as for the iudgement that we can haue to be our assurance, and sufficient witnesse, it followeth in the same place, And let him depart from vnrighteousnesse, whatsoeuer he be that calleth vpon the Name of the Lord. For well may he be within the Lords house, and be called a Christian, yea, and call vpon the Name of the Lord, and haue nothing whercof to reioyce, nothing to be glad of, and to comfort him selfe: for the Lord hath in his house both vessels of golde, and vessels of siluer, yea some of wood, and some of earth, according as the vses he hath to put the vnto, some for honorable seruices, other to vile and base vses. To be a vessel in the Lords house, prepared to dishonour, what comfort is it: the name of the owner of the house is not so glorious, but the ende that such a vessel is prepared for, is ruefull. How shalt thou then haue to comfort thy self, & find thy self a vessel prepared to honour: if thou forsake vnrighteousnesse. Look to thy former wayes what they haue bene, if they were naught, examine thine heart whether thou like of them or no, and whether the remembrance of them be ioyfull to thee or no: if it be, thou hast not yet departed from iniquitie, neither art thou yet, for ought that thy selfe or any other man can see, a vessel prepared to honour. It may be thou maiest haue done at some one
time

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time or other some thinges that were good, thy heart is now to tell thee, whether thou diddest them well or no: for if thou hast a pleasure in Sinne still, they were noughtily done though they seemed neuer so good, for in doing of them thou playedst but the part of an hypocrite: thou haddest sugre in thine handes, but popson in thine heart. A good fountaine cannot bring forth bitter water, neither can a bitter fountaine bring forth sweete water: a fig tree cannot bring forth olives, nor a vine figges: if thou haue the pleasure and ioye of Sinne within thee, thine outwarde actions cannot be good. And therfore the assurance of the Christian must stand in this, if he depart from vnrighteousnes. Depart, I say, first in mind, so that the affectiō of the heart be altered: for of nature it is enmity to God, dead in sin, hauing pleasure in nothing but in wickednes. This man must first be killed, the heart must first be made a reasonable sacrifice: so the Apostle exhorteth vs in an other place, Be ye renewed in minde: and when thou findest this alteration in thy selfe, that thou seelest with thy selfe, thou art come from death to life, from the loue of Sinne, to the hatred of the same, assure thy selfe thou hast a good principle, and standest vpon firme ground: but if thou finde it not in thee, but that thou lyest dead still, then art thou dead in deede, thou hast not yet any meanes whereby to reape comfort: for before thou come to loue God, which is known by louing his lawe, which also is discerned by hatred of Sinne, for all these depende one vpon the other, thou canst not taste and feele howe good God is, thou canst not vnderstand and feele in thy self that Christ is a sauour. Therefore first for thy ground worke, thou must haue this marke to assure thee that thou mayest boldly and fruitfully call vpon the name of the Lord, that in thine heart thou art
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at hatred with sinne. And when thou hast this principle, see thou doe not stay here: for it cannot be but this hatred of heart, must bring forth some- what: it must needs stoppe thine eares from wil- lingly hearing euill, it must shutte vp thine eyes from delightfully seeing sinne, it must tye thine handes and feete from running to excesse or ryot with the brigodly: not that my meaning is, as though it could possibly be, that thou shouldest not sinne at all, but when thou doest sinne through the tyrannie of Satan, thou must feele such a working in thee of sorow and grieue for the sinne that thou committest through fragilitie, that if thou shouldest haue a thousand helles, and al the fire & brim- stone that the whole worlde were able to heape vpon thee, thou couldst not be more afflicted, or worse and more sharply punished. Moreover and beside this, thy whole life must be nothing else, but a mortification of the deedes of the flesh, which are (as the Apostle teacheth thee) whoredome, fornication, uncleannes, dissolutenes, idolatrie, inuicings, enuie, contention, ielousie, anger, strife, debate, heresies, crueltie, murder, drunkennes & gluttonie, which whosoever committeth, he shall not inherit the king- dome of heauen. And as these must be flaine & sac- rificed, so must thou bring forth the fruites of the spirit, which are, loue, ioy, peace, long suffering, gentlenesse, goodnesse, fayth, meeknesse, temperancie. for if you liue after the flesh, you shall dye, but if you mortifie the deedes of the flesh by the spirit, you shall liue. And thus thou hast to trie thy self, for thine assurance, that thou mayest be as surely grounded for thine owne knowledge, as the know- ledge of God is sure: and thy ground is this, Let him depart from iniquitie that calleth vpon the Name of the Lord.

This is the way to assure thee, that thou art
one

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one whom God hath had mercie vpon, and therefore vpon whom there can no condemnation come. Not that thou canst ever hate Sinne with such a deadly hatred as thou shouldest, for it is so great and perfect, that thou shalt not be able to attaine vnto it in thy whole life, but onely, that Sinne hath lost the soueraintie in thee, that it rule not in thee, as a King and chiefe Lord, but that power that it hath in thee, be by meere tyrannie, as any poore and faithfull subiect to his Prince, may be wronged and wronged by a false vsurper: So that thou haue alwayes as great a dislike with thy self for the thinges that thou comittest through his force and tyrannie ouer thee, as when thou art by a tyrant and vnjust vsurper thrust out of thy lawfull possessions, and constrained to suffer what thou wouldest in no wise inure, if thou couldest by any meanes possible make head and resistance against him. When thou hast the benefite of this grace in thee, for I tell thee, it is a speciall grace of our good and mercifull God, and no worke of nature, then thou shalt feele in thy selfe, that thou standest not indifferent to thinges that are good, and other that are euill, with such a kinde of persuasion, that if thou doest the thinges that are good, thou doest well, but if thou doest the thinges that are euill, yet it is not so great matter to be accounted of, God is not so rigorous, and severe a iudge, that he will call me to a reckoning for euery small trifle: but thou wilt haue an earnest affection to the one, and an bitter detestation to the other. Thou wilt not easely let thy selfe loose to riotous excesse with the wicked, but stand in awe, considering and remembryng alwayes with thy selfe, that the long patience of God, whereby he forbearth to punish thee, when thou offendest, calleth thee to repentance. By this benefite, thou
reioy=

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reioycest, when thou art called from running after
dumme Idols, to the light of the Gospel, to
serue the liuing God in tructh and veritie, thou
fallest to a detestation of all false worshipp and
Idol service, which thy forefathers walked in
before thee, through ignorance and lacke of know-
ledge of God, and reioycest in the reuelation of the
Iesus and Glanour of the world, whose remem-
brance in thine past thou couldest not abide to heare
of, but condemnedst his tructh as lyes and he-
resies. So dost thou for al the deedes of the flesh,
forbidden and condemned by the second table, thou
condemnest thy selfe for them, with earnest praier
to God to keepe thee vpryght, hauing a mind and
purpose to cleane fast vnto the Lord thy God, and
to be holy as he is holy. This I say must be a set-
tyng vnto thee, if thou hast tasted how good and
gratious God is: this grace will assure thee that
thou art his, and therefore that with confidence
thou mayest call vpon his Name, and that in call-
ing vpon his Name thou shalt not be confound-
ed. For this is wrought in thee by the Spirit of
regeneration, which liueth for euer, and therefore
in whom soeuer it be, that man also shall liue for
euer according as it is written, You are borne
not of a corruptible seed, but of an incorrup-
tible, by the word of the liuing God, which remain-
eth for euer. So that all flesh is as grasse, and
all the glory of man as the flower of grasse: the
grasse is withered vp, and his flower fallen a-
way, but the worde of the Lord remaineth for e-
uer: and thus the worde that is preached vnto
vs, which is not far from vs, but in our hearts, is
the word of faith: which word of faith if thou
haue not in thee, then art thou borne onely of cor-
ruptible seed, of flesh and blood which cannot in-
herite the kingdom of God, thou art made and fa-
shioned

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Thoued onely of that which is not subject to God,
neither can be: therefore though thou persuade thy
selfe of neuer so great & many mountaines of mer-
cie, thou doest but deceiue thy selfe for the hardness
of thine heart which cannot repent, but telleth and
switnesseth plainly vnto thee, that thou louest onely
the lusts of thine old ignorance, & the sinnes which
thou hast walked in before time, & hatest to be re-
formed, & canst finde no taste in the good waies of
the Lord, which he hath prepared for his children
to walk in: this hardness I say of thine heart which
cannot forsake his old waies, the waies of the flesh,
summoneth thee to the iudgments of God, there to
receiue condēnation as one that hateth him, & for
whom destruction was prepared from the beginning.
And therefore flatter not thy selfe, with the comfor-
table promises which are layd forth for the childre
of God, that is, the repentant, vntill thou feele in
thy selfe the selfe same markes of repentance, which
are here specified & set downe vnto thee, by which
thou art ledde to haue boldnesse of free access vnto
God to call him father, whose mercies be from euers
lasting to euers lasting, vpon his Israel, & vpon none
els. say not with thy selfe, I wil sinne, because he is
merciful, but contrariwise I wil not sinne because
he is merciful, so shalt thou finde rest to thy soule,
as one beloued of God, eue for his rich mercy sake,
not for any desert of thine owne, in his soune, his
beloued, not in thy selfe, nor for thy selfe, to him be all
glory, to our selues confusion & shame, of our selues
I meane, & for our felices, but in that beloued, and
for his sake, beloued, & saued, to reigne in glorie for
euer, and neuer to see death. to that God immortal,
onely wise, and onely mercifull, be all praise, power
er, and dominion, for euer: and to thee, grace and
blessing in heavenly thinges, if thou be his childe,
otherwise confusion and shame, and wrath against
the day of wrath.

FINIS.

A conflict had with Satan,

wherein are plainly set downe the true
markes and tokens, whereby the afflicted cō-
science may proue it selfe, whether it be the
childe of God, or the childe
of Satan.

My good friend and Bro-
ther, as in the diseases of the
bodie, it is not good for the
sicke man to followe the
humor that fighteth against
nature, in pleasing & peel-
ding to it in any part of his dyet: so in afflic-
tions and troubles of the minde, when Sa-
tan assaulteth vs to drawe vs away from the
obedience and loue of our God, it is as much
more perilous to the good estate of the soule
of man, to hearken vnto Satan, by howe
much the soule is better then the body, and
Satan more dangerous then an humour.
Both the one and the other draweth to de-
struction, and both after one sort, with a dis-
sembling counterfeiting of that which in
deede they are not, and not making shew, but
couering of that which in deede they are.
So the man that is traueiled with the hy-
dropsie, according to the humor of the same
disease, thinketh there is nothing more soue-

H.

raue

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raine for him, then much moisture and oft
drinking, when as in trueth there is nothing
worse. Satan vseth the like, he intiseth vs al-
waies to things that are naught, and yet ma-
keth a shewe vnto vs, as if they were good, he
can do nothing of him selfe but lye, and yet
to shadowe his falshood withall, hee oft clo-
keth, or rather masketh his counterfeit lewd-
nes and treason, with great resemblance of
trueth. And because we should not be here-
in deceiued, the Scripture forwarneth
vs, as giuing vs thereby a Caueat, that hee
transformeth him selfe into an Angell of
light: which is as much to saie, as that
whensoeuer Satan mindeth to intrappe
and snare vs, he will not come in his owne
likenesse, he will not tell vs he lyeth, he will
not saie vnto vs, doe these thinges and these
thinges which are naught, and displease
God, for that were but to discredit him selfe,
to cause him not to bee hearkened vnto, to
bring man out of taste with his counseils and
deuises, but he gloseth vpon the matter, he
shewdeth him selfe vnder the robe of trueth,
he can tell vs, as he did vnto Eue, You shall
not dye, he can saie vnto vs, this creature is
faire, this thing is pleasurable and good, and
to be short, the foulest wordes he vseth, are
intising

2. Cor. 11.
14.

Gen 3.4.

A conflict had with Satan.

intising and sugred, the more shamefull facts he leadeth vs vnto, the more goodly glasse he setteth on them. And when he hath by intisements brought vs somewhat on, then falleth he to charging vs with the iudgemēt of God, and pleadeth the Lawe: he that was the last houre past, an enemy to the doctrine of Moses with his colourable intisements, will nowe take vpon him Moses part, and saye, Do this and liue, if thou fulfill not this Lawe, thou shalt surely dye. So saye Moses and the Prophets in deede, and speake the trueth: but when Satan sayeth so, he lyeth. Moses and the Prophets teach vs so, to bring vs to the knowledge of our selues, that thereby we may learne to runne vnto Christ: Satan telleth vs so, because he woulde haue vs rest in the looking into our selues, and there stand amased at y^e horroz of our sinnes, without further lifting vp our eyes to him who is welbeloued, and in whom the father is well pleased, well pleased I say, not in respect of him, for he neuer offended him, but towards vs, vpon whom y^e wrath of God must needes dwell, if we present not our selues to him in the person of that welbeloued, and in the person of him, in whom he is well pleased.

Leuit. 18. 5
Eze. 20. 11

Thus hath bene & is his dealing towards

Th. ii.

you,

A conflict had with Satan.

you, he telleth you, you are not the childe of God, but that you are his: if you wil stande to his worde, and belieue him, because he saith so, you take away his nature frō him, which is to be a lyar, and you ascribe vnto him, the proper note of the one and onely God, which is to be true, and righteous in his sayings: a thing so contrarie to Satan himselfe, that hee is displeased, if you thinke there is any trueth in him, and he is angrie, if you confesse him not to be the father of all lies. For he can loue nothing, but what is his own, and he can hate nothing, but what is not of him, a lie is from him selfe, and trueth from God, his grieuous enemye, his righteous iudge, his heauie tormenter: on the other side, God is righteousness and trueth it selfe, he is not as man or Satan is, he gloseth not, ne useth any changeablenes of speache or purpose, his counsailes are from euerlasting to euerlasting, and his words continue for euer, heauen and earth shall passe, but whatsoeuer hath proceeded out of his mouth, shall not passe, but remaine beyond the dayes of the sunne. It is for him then to saye and say truely, that you are his, or you are not his, Satan can not saye it in trueth, and if he saye it not in trueth, he lyeth, and if he lye, you ought not to credit

A conflict had with Satan.

to credit him. for no man is so simple to believe him whom he knoweth to be a lyar, especially then when hee knoweth that hee lyeth.

And if we shall enter into examination of Satan, howe hee knoweth that you are his and not Gods, you saye, hee telleth you because you haue bene a grievous sinner. Is not this then that he sayeth, whosoever hath bene a grievous sinner, he is not the childe of GOD, but the childe of Satan? And is not this an vntrueth? If wee woulde rippe vp the worlde from the first foundation, and from the daye that it had a man dwelling vpon the earth, vntill this present age wee lyue in, should wee not discover his malice, and finde him as hee is, an enemye of trueth, a professed Satan to all the children of God? What was Adam, what was Abraham, what was David, what Peter, what all the Patriarkes, what all the holy men of God? were they not grievous sinners? did they not in the dayes of their peregrination here vpon the earth prouoke the Holy one to anger? some by multitude of wyues, against the first institution of mariage, some by whoredome and murder, against the manifest and known Lawe, some by denying

Christ,

A conflict had with Satan.

Christ, being tolde of it befoze, some after one
foze, some after an other: There is not one of
vs that doeth good, no not one: Wee go all
astray, if we say we haue no sinne, we deceiue
our selues and there is no trueth in vs, the
iust man falleth often, our righteousness is as
a menstruous cloth: to vs, euen to the best
of vs, to the most holy, to y^e most vnréproue-
able, belongeth nothing as due, but confu-
sion of face, shame and ignominie. And is it
then such a note of reprobation, such a marke
of Satans' childe, as that a man may say, we
haue grieuously sinned, therefore we are not
Gods children? Where then is that that is
Rom. 5. 10. written, He loued vs when we were his ene-
mies: where is then the assurance of our
prayer, when we say, Forgiue vs our trespas-
ses: Trueth it is, that God loueth no vnright-
eousnes, and therefore neither the workers
of vnrighteousnes: and yet it foloweth not,
that all that worke vnrighteousnes are cast
away: For so should hee haue no children, so
should he haue none to call vpon his Name,
so should he haue no Church, so should there
be no Christ. He pardoneth, where he loueth,
and he is mercifull, where he had iust cause to
hate, so that he is mercifull and hateth not,
he pardoneth and loueth, where he findeth a
faulte,

A conflict had with Satan.

faulte, and seeth what hath neede of compassion, that both he and we may be known, he by his mercie, we by our desert, that to him might all prayse be giuen, and we when we would reioyce, reioyce in the Lord.

Sinne in it selfe, deserueth condemnatiō: The soule that sinneth shall dye, sayeth the Prophet, but sinne put vpon Chyistes backe as his clothing, (for he put on our vnrigh-
Eze. 18. 4.
tousnes,) chalengeth pardon and forgiuenes: I saye it chalengeth, for by him is pardon as due to vs for our sinnes, as though vs, was condemnatiō layed vpon him: and as truely as he was made accursed for vs, in y^e he was hanged vpon the tree, euen so truely are we made in him sanctification and righteousness. Be our sinnes neuer so grieuous, be they in the highest degree that they may, yet is there cōfort, we haue not to be cast down, for there is hope: Hope to be gathered by mercie shew-
ed to other, comfort to be taken by pardon ex-
tended to them that haue as many wates, and as deeply offended as we. What things so-
euer, saith the Apostle, were written, were
Rom. 15. 4.
writtē for our learning, that through paciēce and comfort of y^e Scriptures we might haue hope. Why then, when we laye before vs the shamefull adulterie of David cōmitted with

A conflict had with Satan.

Bathsheba, and his detestable murder done
vpon the person of Vrias, when we looke in-
to the deniall of Christ by Peter, and the per-
secuting of the saincts of God by Paul, vpon
whom notwithstanding God had mercie, and
pardoned them these grieuous offences, as
he did vnto many other an infinitie of their
Iob. 13. 15. transgressions, how should we not with Iob
crye out & say, Though he would kil me, yet
will I put my trust in him: But what saith
the Prophet, Come on, and let vs reason the
matter together, saith the Lord, though your
Isai. 1. 18. sinnes be as Crimson, they shalbe made as
white as snowe, and though they be as redde
as scarlet, they shalbe as wolfe. And to whom
spake he thus: but to a people, of whō he said
before, Heare you heauens, and hearken O
Isai. 1. 2, 3. earth, for the Lord speaketh: I brought vp
children & fostered the, but they haue played
y^e rebelles against me. The ore knoweth his
owner, & the asse his masters cribbe: Israel
knoweth not, my people hath no vnderstan-
ding. If for the vnspeakeable benefices of
God bestowed vpon you, in fostering and che-
rishing you, yea & bringing you to the great-
nes, & height you are in (for so the words sig-
nifie) you haue played the rebell against him,
& haue become more voyd of knowledge the
an ore

A conflict had with Satan.

an ore, and more destitute of understanding
then an asse, to you it is that y^e Prophet spea-
keth, Come on, let vs reason the matter to-
gether, if thy sinnes were as Crimolyn, they
shalbe made as white as snow, & though they
be as redde as scarlet, they shalbe as wolfe.

My mercie exceedeth all my workes, thou Psal. 145.9
canst not be so infinite in sinning, as I am in-
finite in mercie and pardoning, though thy
sinnes were at the highest measure, at y^e grea-
test excesse, were as detestable for their
naughtines, as Crimolyn, & scarlet are preci-
ous and valued for their beautie, they shalbe
as white as snow, as whit as wolfe. Though
Satan woulde tell thee, and thy conscience
witnesse against thee, that childrens bread is
not to be giuen to dogges, yet assure thy Luk. 7.32.
selfe that the dogs shall eate of the crummes
that fall vnder their masters cable, & though
thou be a dogge, a whoremonger (as she was
a famous and notorious harlot, that washed
his feete) if thou wilt come vnto him, thou
shalt be fedde, thou shalt be saued.

But let me come againe to the Prophet,
and to your conscience, my good brother,
which Satan seketh to ouerturne, & by y^e to
destroy you. Whether of you two is worse? I
meane that Israel, to whom & against whom
the

A conflict had with Satan.

Ma. I. 10.

the Prophet spake : Confesse the trueth, and
so giue glorie to God: neither make your sin-
nes lesse then they are, for that is hypocrisie:
nor greater then they can be, for that is to
pronounce an vnrightheous sentence against
your owne soule. What was that Israel, and
what are you, or what haue you bene? for
thereupon Satan resteth most. What sayth
the Prophet of them? Heare the worde of
the Lorde ye Princes of Sodome, and ye
people of Gomorhe: Loe, see howe he cal-
leth them, and howe he calleth them truely:
for the Spirit of GOD can not lye. You
know what the sinnes of Sodome and Go-
morhe were: These men of Israel were so
badde in them, they were so walowed in that
filth and myze, not of the streetes of those
townes, but of the maners of those people,
that in comparison of their wickednes, they
might be Princes of that sinful people, ring-
leaders, Camp masters & generals of those
wicked armies. Ye Princes of Sodome and
people of Gomorhe, &c. Moreover & beside
those sinnes, which were most detestable, he
goeth on further and addeth, that they were
so badde, that he would not heare their pray-
ers, for their handes were full of bloud, full of
crueltie, full of extortion, oppzession, and
wronges.

Ma. I. 15.

A conflict had with Satan.

Wrongs. For he that oppresseth the poore, sheadeth his blood: God accompteth it, as if he had taken his life from him, and murdered him. This was that Israel, such were the people, of whom the Prophet spake, and to whom the Lord said, Come on, let vs reason the matter together, though your sinnes were as Crimson, they shall be as white as snowe, though they be as redde as scarlet, they shall be as wolfe. And what are your sinnes in comparison of these rehearsed? Haue you ever bin a Sodomite, a Gomorthean, or haue you bin so wicked, that you might be a Prince, a Ringleader, a Campmaster, a General amongst them? Haue your hands byn full of blood? Your conscience beareth you witnesse no, if you had byn so, or were so profetly, yet if you come and talke with him, if you will but reason the matter with God, behold forgiveness, behold pardon, your Crimson shall be as white as snow, & your scarlet, as wolfe.

But you say, you haue runne a long race in your wickednesse, although your sinnes were not so grienous: if it be so, yet both the one but answereth the other, and if he had mer-
cie on them, why will he not haue mercie on you? Doeth he pardon the greater fautes,
and

A conflict had with Satan.

and withholdeth the lesse vnforgiuen : But what : was not their race in length as euill as yours ? They had continued so long in their naughtinesse and stifneckednes against the holy one of Israel, that he had punished them and wounded them so sore, for theyr sinnes and transgressions, that from the crowne of the head, to the sole of the foote, there was no whole part in them, but all full of plaisters, and bandes and swaddels, yea he had punished them so much, that he was wearpe of punishing, so sayeth the Prophete : and yet he sayeth to them, Come on, let vs reason the matter together. And surely if I shoulde rype vp vnto you, their often plagues, their often forgiveness, their manifold falles againe, you shoulde be dnyen to confesse yours can not be the like : and yet he had mercie on them, and these thinges were written for your learning, that you myght haue comfort.

Examine well with your selfe the cause of Chyistes sending, and the cause of his coming : so shall you see, what our Crimosin and scarlet is, what maner and sort of people he redeemed, and what kind of mercie there is in the almightie. I came not, sayth he, to call

A conflict had with Satan.

cal the righteous, but y^e sinners to repentāce,
I came not but to the lost sheepe of the house Mat. 15. 24
of Israel. So he fulfilled the prayer and
prophecie of Dauid, I haue erred and gone Psal. 119.
astray like a lost sheepe, seeke thy seruant 176.
O Lord: according to this prayer and pro-
phecie, I saye, he came to seeke sheepe that
were gone astray, that were wandred from
the folde of his heauenly Father, and wan-
dered so farre, that they were no people, that
they were without G D D, in the worlde,
boyde of hope of the promise, straungers
from the Lawes of the commaundementes, Eph. 2. 12
and straungers from the common wealch of Colos. 1. 21
Israel, that is, from Gods people. We were,
I say, euen we y^e are nowe saued through
hope, we that are nowe the childre of God,
by the assurance of our earnest penny which
is the holy Ghost, who cryeth in our hearts,
Abba, O Father, we that are heyres and Rom. 8.
fellowheyres with Christ, we that can not be
lost, because the Father hath giuen vs to his
Sonne, we I say, euen we, that are nowe so
beloued in that beloued one, were enemies Col. 1. 21.
to God, men that walked after the fashion of Eph. 2. 2, 3
this worlde, euen following the direction
of him that is prince of the power of the aire,
that spirite, I saye, that worketh in the chil-
dren

A conflict had with Satan.

Men of disobedience, we were all of vs once as badde as they, we had our conuersation with them in the lustes of our flesh, working the will of the flesh & of the minde, and were naturally children of wrath as the rest. So
1. Cor. 12. 2. witnesseth the holy Apostle of vs, Gentiles we were, caried away to dumbe Idols, more fooles and doctes then stockes them selues, wilde olive branches, that brought forth no good fruite, yea, to farre ouerwhelmed and plunged in the filthines of the flesh, that as y
Ephes. 2. 5. Apostle saith, we were dead in sinne, so void
Col. 2. 13. of goodnesse, that there was no sense and feeling, no perceyuerance of any life in vs, cleane dead men, as touching al feare of God, and true sense of godlines. And yet notwithstanding, when we were such enemies, when we were such dead men, euen whē we were dead men in sinnes saith y Apostle, God y is riche in mercie, for the great loue wherewith he loued vs, quickened vs together with Christe, brought vs againe to life, as well as he raysed Christ from y dead: Yea he saued vs, & raised vs vp w him, & hath placed vs together with Christ, in heauē aboue, y he might shew forth to the ages that come after vs, the exceeding riches of his grace by his louing sweetnesse towarde vs in Christ Iesu. Why then, my brother,

A conflict had with Satan.

brother, you can make no greater accōpt, I
meane no worse accompt of your selfe, but y
you are a lost sheepe, an enemy to God, and
dead in sinne, you can goe no further, but to
say that all life of goodnes is wanting in you:
if you be such an one, I say, if you be dead in
sinne, you heare what the Apostle saith: We
that were dead in sinne: and, even when we
were dead in sin, did God raise vs up againe
to life, with Christ, deliuered vs and saued vs,
pea, and set vs in heauen with Christ. And if
you would say, that he did that for Paul and a
fewe other of the Ephesians, he telleth you
it was to a further purpose, to make shewe
to the ages that shoulde come after, the mar-
uelous riches of his grace, to the ende that
by that mercie wrought in some of our bre-
thren, which were dead men, we which are
nowe dead in sinne, as they were then, might
haue comfort. For he is the same GOD still
as he was then, as riche in mercie as euer he
was, and the case standeth at this daye with
the children of mē, as it did euer since the fall
of our father Adam: God shall not, nor can
saue any but such as are dead in sinne, such
as haue no life, no sense, no feeling of good-
nes and godlinesse in them, no towardlinesse
nor framing of their hearts, the lest that may
be

Ephe. 2. 6.

Rō. 10. 12.

A conflict had with Satan.

Ephc. 2. 3. be to doe the will of the living God. We must needes confesse our selues to be such, whē God comineth to saue vs, for this is no speciall case that the Apostle setteth down, it was not peculiar to the Ephesians onely, it is common to vs all, he telleth vs it is our nature: and in their person, he sheweth vs what we are all in our selues, by nature the sonnes of wrath, but by the louing goodnesse of that God y^e is rich in mercie, we are raised from death to life, and they that were lost before, nowe saued. Seing therefore you can make no worse of your self then a dead man, lo here is life for you: this is your comfort, there can be none quickened but dead men, there can be none restored to life but dead men. So that though we be dead men, we shall be restored to life, we shall haue a resurrection giuen vs. This is our Crimosin, this is our Scarlet, no lesse then vidence of all sense of goodnesse, no lesse then death. I saue this is the Crimosin and Scarlet of vs all, that haue bene, are, and shall be saued. Yea, saue you, but they were his Israel, for so the Prophet calleth them, this is to saue, his chosen and children: and therefore they were pardoned, but I am not his childe, and therefore his promises can not belong to me.

A conflict had with Satan.

In deede they were so, otherwise they could not haue bene pardoned, for the chyl-
drens bread can be giuen to none but to the Mar. 7. 27.
children, no man can be accepted of God, but
in him in whom God is well pleased: this is
the strongest weapon that Satan can fight
with against you, in this one poynt lieth all
his strength, if he be found a lyer in this also,
then shall he fall from his purpose, and lose
the feld. Well I trust by y we haue exami-
ned your consciēce, and tried it by the touch
stone, we shall put him from his holde, and
make him go shake his eares. As long as we
stande vpon generall termes, he seemeth to
haue the aduantage: we will therefore bring
him to the tryall particularly, that we may
plucke of his maske and bysarde. For it is
not inough to saye that you are not Gods
childe, but we must examine it by the markes
of Gods children. And what are they? First, Rom. 8. 14.
the Apostle telleth vs, Whosoever haue the
Spirit of God, they are Gods childre. This
is an vndouted rule, it can neuer deceiue, for
whose Spirit we haue, his we are. Yea, but
howe shall we knowe, whether we haue the
Spirit of God, or no? Hearke what the Pro-
phet sayeth, At what time soeuer the sinner
returneth, he shall surely liue, and shall not

I.

Die.

A conflict had with Satan.

die. Returning then is the mark whereby we haue to make trial of our selues, whether we haue the Spirite of God or no. For Returning, that we commonly call Repentance, which can not come but from the Spirite of God, it is a fruite and effect therof, it can not come frō Satan, neither is it his: For who euer did see or heare þ a child of Satan repented? The wicked, I meane the children of Satan haue a certaine discourse and iudgement of reason, wherby they are led to know and confesse, maugre their beardes, that the sinnes which they commit are naught. Paul saith, the very Heathens that neuer knewe the Lawe written, haue a lawe ingraued in their hearts that teacheth them as much, but yet they neuer haue ingendred in them by that iudgement and discourse of reason, an earnest affection, to leaue that which they see is naught, and to cleaue to that which is good, that can they neuer haue, for that is repentance. Nay, though they see neuer so much, that the facts which they committe are very euill, yet they continue still in them with a pleasure and iolitie, their vilenie and wickednesse is meat and drinke to them, they runne saith the Apostle, to al excelle of riot, and because we will not runne with them, there.

Rom. 2. 14.
15.

1. Pet. 4. 4.

A conflict had with Satan.

therefore they thinke themselves strangers,
and they fall to blaspheming, and speaking
euill of vs. But as for the children of God,
they returne, as the Prophet sayth, *he is*, they
chaunge their minds & affections, (for so the
word signifieth,) *he is*, whereas before they lo-
ued & delighted in wickednes, & lothed righ-
teousnes, now on the contrary side, they loue
& delight in righteousness, & lothe and detest
vnrightheousnes. For because God is their
Father, they feare him, and the feare of God,
as the Scripture telleth vs, is nothing els
but the hatred of sinne: So that in summe,
Repentance, or Returning, is the hatred of
sinne and *he* louing of righteousness, and who-
soever hath this, in despise of Satan, say what
he can, he is *he* childe of God. For I aske Sa-
tan, can he him selfe loue righteousness and
hate iniquitie? If it be possible for him euer
to speake truely, he must in this case speake
truely, and say, No. I aske him againe,
whether his children be like him selfe or no?
He must needes answer me, Yea. For
they are of his sprite. Why then none of the
can loue righteousness and hate iniquitie, no
more then their father can, like lippes, like
lectuse, like father, like childe. If then the
children of Satan can not loue righteous-

Pro. 8.13.

A conflict had with Satan.

nes, and hate iniquitie, and there are but two kindes of people, as two princes, two subiectes, God and the deuill, the good and the wicked, it must needs be a propre, a peculiar, a sole, an onely marke of the childe of God, to loue righteousness, and to hate iniquitie: and therefore we saye, and saye truely, that whosoever is the childe of God, hateth iniquitie, and loueth righteousness, and whosoever loueth righteousness, and hateth iniquitie, is the childe of God: these are all one, they haue no difference betwixt them. The Apostle setteth it downe playnely, though in other wordes, The Apostle I saye, marketh out this returning, this fight and strife, incident onely to the children of G D D, thereby noting out vnto vs, the man regenerate, or borne a newe. For these termes and kindes of speeches are all one, the regenerate, the newe man, the childe of G D D, the louer of righteousness, the hater of sinne. I knowe not, or I alowe not that that I doe.

Rom. 7. 15. For that, which I woulde doe, I doe not: but what I hate, that I doe. I doe not the good, which I would, but the euill which I would not, that I doe. And I find this lawe, or bondage and yoke layed vpon me, that when I woulde doe good, euill is present with me.

When

A conflict had with Satan.

When he saith, he doth that þ he hateth, he giueth vs to vnderstand, that there is in þ child of God, (of whom he spake in his owne person) a loathing and detesting of sinne: and in that he saith, what I would do, we see there is in the same man and onely in him, a louing of ryghteousnesse. So the Apostle and the Prophet agree together, and so haue we a true definition of repentance or returning, and a peculiar marke whereby to know and trie who are the children of GOD, and who are not.

Well then, let vs come nere to Satan, & trie the trueth of his accusation by the touch of your conscience, ruled and framed by this line and compasse which we haue set downe. Tell me trueth before GOD and his Angels, Do you loue iniquity & hate righteousness? Haue you a ioye and pleasure to offende God, & a delite & iolitie to please Satan? Do you reioyce in the deuill, and desise God? For this must you doe, if you be the deuils childe, you must be in like sort affected towardes God, as your father the deuill is: otherwise he will take you but for a bastarde, nay, you shall be none of his. For euen as no childe of God can loue þ deuill: no more can any childe of the deuill, loue God. Yea, they are so farre

A conflict had with Satan.

from louing him, that it is a griefe and vexation to them to thinke vpon his Name, and for that hatred they haue towardes him, they cease not continually in a iolitie, & triumphe as it were, to blaspheme his Name. Doeth your conscience beare you witnesse that you are such an one? Thanked be God, you sorrow and sigh at that, and say, No. You are so farre from being so minded, that you grieue to heare there should be any creature so wickedly affected. You tell me, you loue ryghteousnes, and hate iniquitie: you tell me, you would not blaspheme God, for al the world: you tell me, you can not be perswaded by any meanes to hate God, and loue the deuil: you tell me, that no thiefe, no whoze nor whozomonger, no murderer, no extortioner, is welcome to you: you tell me, you delight onely in the companie of good men: you tell me, and I see it to be true in you, that this is your only griefe, and the thing that only casteth you downe, the hatred of sinnes that are passed, and for that you can not presently doe that good that you would. And seing your confession is such, & your heart and tongue telleth me that you lye not, I dare boldly say vnto you, with the Prophet, that you shall surely liue, and you shall not dye. For as there is
required

A conflict had with Satan.

required on your part, a returning, which is nothing els, but the hatred of sinne, and loue of ryghteousnesse, and that is in you, and you willingly present it vnto the Lorde, as your reasonable sacrifice: so is their required on Gods part, that he stand to his promise, that he fulfill his word, which he hath spoken by the mouth of his Prophet, thou shalt surely liue, thou shalt not die. He hath promised it, I saye, to euery returner, what the returner is you see and knowe, and by that measure, you are one of them of whome the Prophet speaketh, therefore your sinnes are forgiven you, you shall surely liue, you shall not die. It must needs be so, or els is God a lyar, which can not be, and I am sure you doe not thinke it. In this case you are not to bee charged howe long you haue runne astray, like a lost sheepe: the Prophet sayeth, at what time soeuer, be it early, be it late, be it in youth, be it in age, the Lord is bound to no time, neither is he shut out of any time, but at what time soeuer your returning is, you shall surely lyue, you shall not die. All standeth vpon the returning, whensoever the mynde beginneth to be changed, to dislike of that which it liked before, and to loue that, which it lothed be-
I iiii. fore

A conflict had with Satan,

Luk. 15. 10

fore, then shall you be saued, then shall you
liue, and not dye. You were not called be-
fore, you are called nowe, this is the accepta-
ble daye of the Lordes comming, and the
ioyfull visitation of our **G D D** from hea-
uen: the daye spring, the morning starre,
doeth nowe visite you from aboue, theretore
is this the day of your saluation, the daye of
your marriage, the daye of the feaste made
for the ioye of the returne of the lost sonne:
Nowe the Angels in heauen reioyce, why
shoulde you be sorow? their countenances be
lift vp, why shoulde yours bee cast downe?
though you remember your sinnes, **G D D**
hath forgotten them, and so forgotten them,
that they shall neuer come into remem-
brance before him againe: I tel you a trueth,
I lye not, and howe knowe I that I tell you
a trueth: because you hate iniquitie and loue
righteousnesse: for whosoever doeth so, the
Prophet telleth me, that his sinnes shall ne-
uer be remembred againe, they are wyped
out, as though they had neuer bene. Thus
standeth your case with God, thus haue you
to perswade and thinke of your selfe, most
confidently and assuredly, because the marke
is certaine, and the token vndeceyueable.

What shoulde then dismay you? seeing the
the

A conflict had with Satan.

the Lord is most assuredly with you, who can Rom. 8. 31.
be against you? This is it that troubleth
you, and maketh you agast, because you can
not comprehend how it is possible for a man,
to be the childe of God, & yet committe sinne
dayly: as who would say, the state and condi-
tion of the children of God in this worlde,
should be such, that they should bee without
sinne, a thing impossible, as long as we are
compassed with this fleshe. Doeth not Christ Mat. 6. 9.
commande vs to praye thus, Our Father,
which art in heauen: and howe can we call
him Father, but we must needes accompt &
thinke of our selues that we are his children:
otherwise should we lye in calling him our
Father, if we were not perswaded that hee is
so in deede, and so should our prayer bee tur-
ned into sinne. And yet we are willed to pray
afterwarde, Forgiue vs our trespasses: and
leade vs not into temptation: if we desire for-
giuenes, then we committe sinne, and if wee
desire to be deliuered from temptation, then
are we subiect to temptation. We may not
therefore imagine thus vnto our selues, that
if we be gods childre, we should not sinne: for
so should wee deceiue our selues, and there
should be no trueth in vs. Ah but that grie-
ueth you and tormenteth you, because you see
and

and know that you should doe good, and can
not do it. This is the very token that you are
Gods childe, this was Pauls state, & the same
is the condition of all Gods children. For
blessed are they that finde this grieve in them
selues, that they sorowe, because they do those
things which they would not do, and can not
do those things which they would doe. Paul
saith in the person of all the regenerate, that
which I hate, that I do, but that good that I
would do, that I do not. And for that respect
Rom. 7. 24. he cryeth out, O wretched man that I am,
who shall deliuer me from this body of death?
And why bodie of death? Can a childe of
God, haue a bodie of death about him? Yea
verely: the Apostle sayth so, who shall deliuer
me from this bodie of death. But why doeth
he call it a bodie of death? because it commit-
teth dayly and hourly, yea, every minute,
those things that are worthy of death.

What the childe of God committe such
things: yea, surely. Who shall deliuer ME,
sayeth he, and he was the childe of G D D.
But what was the reason? He shewed it be-
Rom. 7. 24. fore. For I see a Lawe in my members re-
belling against the Lawe of my minde, and
leading me captiue to the law of sinne which
is in my members. And therefore miserable
man

A conflict had with Satan.

man that I am, who shall deliuer me from this bodie of this death? See, Paul, a regenerate man, a childe of God, one that loued righteousness and hated iniquitie, was caried away captiue: by whom? by the Lawe of sinne that was in his members: and what was this lawe of sinne, but the power of Satan? 1. Tim. 2. 1

Why, howe then, a childe of God caried captiue, by Satan? the Apostle saith so, carrieth ME captiue. That is verie grievous, that Satan should haue such power ower the childe of God, as to carie them captiue. It is so, it is verie grievous in deede to be a prisoner, but if thou marke it well, there is marvellous comfort. And how a comfort? In this, that because thou art captiue, it argueth it is against thy will, if thou mightest chuse, thou wouldest not be so, and because it is against thy will, thou shalt haue a deliuerer. Look, Christe is called a ransome, that is, a price of redemption, if hee be a ransome and price of redemption, then is it for prisoners: and who are prisoners? none but they that are in thraldome against their willes. Why then, learne here thy comfortes: art thou a prisoner, a captiue? it is as much to saye, thou art saued, thou art deliuered, for.

1. Tim. 2. 6.

A conflict had with Satan.

Rom. 7. 24.

for these are interchangeable wordes, one self same in speach. When Paul looked into this, he brast forth and said, I thanke God by Iesus Christ our Lord. Who shall deliuer me? I thanke God, I shall be deliuered through Iesus Christ. And why so? Because I am a prysoner, because I am a captiue, because I am in thraldome and chaines against my wil. And was this written for Paul onely? Nay: He saith, it was written for our learning, that we might haue cōfort. For if other feele this as well as Paul, and Paul was deliuered through Iesus Christ, then shal other also be as well deliuered as Paul was. But who may they be? Euen they that can saye truely with Paul, I doe that which I would not doe, and what I would not, that I doe. Whosoever can saye so, hee is a prysoner and felowe captiue with Paul, and shall be felowelike ransomed with Paul, by Iesus Christ.

.d. 2. m. T. 1

And therefore if you and I can saye truely, I see a Lawe in my members, rebelling against the Lawe of my minde, and leading me captiue to the Lawe of sinne which is in my members, we may as truely and comfortably crye out and say, I thāke God through our Lord Iesus Christ.

This lacke of will of the minde, and want
of ioye

A conflict had with Satan.

of ioye and pleasure in sinne, which telleth vs
that we are prisoners and not seruants, is the
onely difference betweene the children of
God, and the reprobate. For all men sinne, Rom. 3. 12.
there is not one of vs that doeth good, no not
one: but yet there is a sinne & a sinne, much
oddes betweene the committing of sinnes in
the reprobate, and in the elect. Every sinne is Rom. 6. 23.
death in whomsoever it be, and every sinne Iam. 2. 10.
is voluntarie by whomsoever it is wrought,
els were it no sinne, and yet is there great
difference betweene the sinnes, not in the
sinnes themselves, but in the workers of the
sinnes. And howe is that, and wherein consi-
steth the difference? In that the wicked man
and the child of Satan, when in his discourse
of reason, he seeth that the thing he doeth, is
naught, yet he cā not yelde vnto it, but goeth
on still in the pleasure of sinne, conceiueth a
delight in y^e which he knoweth to be naught,
and is neuer sorie for it, but continueth still
as in a most pleasurable delight, being an-
grie and grieued with nothing so much, as
when he is repproued for his sinne. And on
the other side, the childe of God, beside his
discourse and iudgement of reason, whereby
he discerneth the good from the bad, hee also
assenteth to this iudgement, and thereby lo-
seth

A conflict had with Satan.

seth the delight and pleasure that he had in sinne, and becometh sorrowful for it, he mourneth and lamenteth with him self that he was so forgetfull of God, he is very wary that he fall not into the like, he reproveth him selfe, & falleth down prostrate before the Lorde, with heartie affection and earnest prayer to God, not to leade him into temptation, and to deliver him from the euill one. Which thing the childe of Satan can not do, he can not, I say, pray to God, not to leade him into temptation, for his whole delight is in temptation, euen as his fathers is: He can not pray God to deliver him from the euil one, for he is not perswaded, that his father is euill. When the Apostle setteth down the difference between these two, to teache vs who are in Christ Iesus, and who are not, There is no condemnation, sayth he, to them that are in Christe Iesus: and who are they: which walke after the spirit, & not after the flesh. Here are two, the one that walketh after the spirit, and he it is that hath no condemnation, because he is in Christ Iesus: the other that walketh after the flesh, of whom he sayeth afterwarde, that he can not please God: & if he can not please him, the wrath of God remaineth vpon him. And what is meant by walking after the spirit? Is

Rom. 8. 1.

A conflict had with Satan.

rit: Is it, to haue cleane cast of and become
boide of all sense and affection of the flesh, as
though our whole life, and all our actions
should taste and saour of nothing els but of
an heauenly perfection: Doeth this walking
after the spirit, import such a newnes of life,
as that the old Adam should be utterly dead,
and no concupiscence remaine, no flesh rebel-
ling against the Spirit, no lawe of the mem-
bers struing against the lawe of the mynde:
That were to make man no man, as though
we the members of the bodie, were come al-
readie to that perfection, which Christe our
head hath attained in him self for vs, but it is
not yet performed in vs, death where is the
king, hel where is the victorie: If we should
say so, we should be lyars, and there were no
trueth in vs: we should argue Christ of folie
or of ignorance, in teaching vs to praye, For-
giue vs our trespasses, if we can not trespass.
Then is it not so to be taken, as though to
live after the Spirit, were to be boide of
sinne: But the earnest and painefull trauail
bestowed in mortifying the deedes of the
fleshe, and bridling the licentious rage of
the olde man, the naturall Adam, which Paul
calleth the childe of wrath, which is mere
enimie against God, and is neuer subiect
to God,

A conflict had with Satan.

to God, as he sayeth, neither can be: such a
spite and hatred there is in him against God,
so that the worlde may see, there reigneth a
loue and longing, a desire and earnest zeale
and affection of godlines in vs, which kepeth
all the members of our bodie in chaines as it
were, and paineth the heart with griefe for
the heauines and burden of sinne, when it
seeth it hath fallen and gone astraye, that is
it which the Apostle calleth the walking af-
ter y^e Spirit. Which earnest zeale notwith-
standing, and earnest and painefull trauail, is
oftentimes caried away captiue, & ouercome
Pro. 24. 16. by the law of the members, for the iust man
falleth oft, but yet it recouereth it selfe, for
he riseth vp againe, which is by lamēting his
sinnes, and sorowing for his fall. And true-
ly, were it not for the resistance and strife
that we finde in our selues against sinne, and
the sorowe that wee haue for offending the
Majestie of our G D, euen because he is
good and gracious, a mercifull and louing
Father, rather then for the iudgement that
is to bee taken of our workes after they bee
done, wee shoulde rather haue cause of de-
spaire, then comfort: of iudging our selues to
be Satans, rather then Gods. For alas,
how can any faire water come out of a foule
fountaine?

A conflict had with Satan.

fountaine: it must bee clensed and purified first, and therefore the Prophet telleth vs, That our righteousness, euen the best things we doe, when we haue the greatest assistance of Gods spirit, that we can haue in this flesh, is as a menstruous cloth, our best deedes I saye, are so foule and lothsome, that they may not come in the presence of God. And therefore for the assurance of our consciences, we haue nothing to stande vnto but this fight and strife of the mynde and the fleshe, this dislike that we haue with our selues for transgressing the will of our good God, who is onely good, onely righteous, onely gracious, onely mercifull. This is it that the Apostle calleth to liue after the spirit, & so are all the places of Scriptures in summe to be vnderstanded & meant, when they speake vnto vs after this sort: If you loue me, keepe my commandements. He that saith, He loueth God, & doeth not keepe his commandements, is a lyar. Which we may not take in any such sort, as though we our selues could keepe and fulfil the commandements: for Paul saith, It is impossible because of the flesh: & it was the end why Christ was sent, so that if we can do it, Christ is sent in vaine, which is blasphemie to speake or thinke: but in respect of the desire & earnest

K.

affection

Ioh. 14. 15.
1. Iohn. 2.
4, 5.

Rom. 8. 3.

A conflict had with Satan.

affection of the heart, labouring alwayes to the vttermost to do the best we can, which is it that God accepteth of vs, and helpeth it also, and pardoneth the rest.

Now to walke after the flesh is cleane contrary, not onely to commit sinne and iniquitie, but to make a pleasure & delight of sinne, as hauing no other ioye, or none so great ioy, as to commit sinne, and folowe vnrightheousnes. The Apostle calleth this walking after the flesh, the wisdom of the flesh, because the perswasion of the sinner is such, that he thinketh him selfe neuer so wise, as when he followeth the deedes of the flesh. He taketh a conceite in it, as of a very wise counsaill, he maketh it his praise and commendatiō in the world: and therefore because the children of God will not be so wyle as they, the Apostle

2. Cor. 1. 12. 1. Pet. 4. 4. Gen. 6. 5. Peter sayeth, that these wyse men, blaspheme them. The words that Paul bleth import as much, as that that Moses said, All the imagination of y thoughts of mans heart is naught at all times. Whatsoever the naturall man, who is not led by the Spirit of God, formeth and frameth to him selfe in his heart, is starke naught. This is his onely pleasure, he can delight in nothing els, euen as the potter delighteth in the vessels he maketh: Wee flattereth

A conflict had with Satan.

reth him selfe in it, and because of his great delight and pleasure hee taketh in sinne, the Apostle compareth it to a benomming.

Likewise in another Scripture it is called a Care of the flesh, Take not care of the flesh, sayth the Apostle, to do the lusts thereof: Ro. 13. 14. Noting out vnto vs a studie and endeuour, a maruelous foresight & casting before hand, which the reprobate, the children of Satan haue, how they may please the flesh, hauing in deede no care so great for any matter, as to satisfie the lustes thereof. Dauid calleth it a louing of vanitie, & seeking after lyes. The hound hunteth no more after his game, neither is hee more painefull to finde out his chafe, then the childe of Satan is busie in ransacking euerie corner to doe the workes of the flesh. This caring and seeking after the pleasures of the fleshe, is, as in all other cares and seekings, ioyned with a delight and pleasure, and therefore the Apostle Peter setteth it downe as his propre marke to be knowen by. They thinke it a pleasure, 2. Pet. 2. 13 sayeth he, to liue in daily deliciousnes: as who would say, They ioy in nothing so much, as in the pleasures of this life, for the they make their onely felicitie. And with this ioye & felicitie, they runne into all excesse of rypot, neuer

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sojowning, but when they are reprov'd for sinne, giuing plaine testimonie thereby that they hate God, and can not abide him. For he that hateth the light, hateth God: and to hate the light, what is it els but to be griued whē their faulces are layed open before them, whē they are put in minde of their transgressiōs, and exhorted to folowe better wayes? I saye they are griued & tormented therat, even as their father the deuil was at the comming of Christ, saying, Why art thou come to torment vs before our time, and therefore they hate al reprehension, which is their light that should open their eyes, & breake in sunder the darkenes of their vnderstandings. Who so hath these markes, he is vndoubtedly the childe of Satan, and this is it which the Apostle calleth the walking after the flesh. For these are all one, to walke after the fleshe, to care for things of the fleshe, to hunt after vnrightheousnes, and to haue a delight and pleasure to liue dayly in deliciousnes and wantonnes, chambering and so forth. These I say are all one, so that if thou see a man that delighteth and ioyeth in sinne, that is neuer weary, but is alwayes seeking after it, that bendeth his whole care and studie to fulfill the lustes of the flesh, thou maiest boldly say of that man,
that

A conflict had with Satan.

that he is a childe of wrath, a lost sheepe, a seruant of Satan: For Satan hath full possession in him, hath overcome him, ruleth him, hauing him subiect in most wilfull obediēce.

But what sayeth the Scripture of the other? the nature of the children of God, is set forth in the person of iust Lot, of whom it is written, that he was cleane overcome with the shamefull conuersation of those wretched and loose men, & did as it were faint & sinke downe vnder it as vnder a most heauie burden. For the sightes which he saw, & the abominations and vilenies that he heard of, rent his heart in sunder, for so sayeth the Scripture, This iust mā vexed his righteous soule, 2.Pet.2.8. because of their vnrightheous doings, from day to day, as long as he dwelt amongst them, by seeing & hearing, what he sawe & heard: so contrarie are the doings of the children of God, to the doings of the children of Satan. Their righteous soules are vexed at these mens lewde & wicked dealings, it is a great grief vnto the to see such sinnes & wickednes committed, in whomsoever it be they lothe and detest it, they sobbe and sighe for it, and if it be in them selues, they finde such a displeasure with them selues, that their verie garments doe lothe them. This is a good token,

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1. Cor. 12

3.

in whomsoever it be found, it proceedeth from that spirit that can not call Christ accursed, & it cometh from that spirit that calleth and saith that Jesus is the Lord, that is to saye, that can not otherwise do & thinke, but speake and conceiue most honorably, and reuerently of Jesus that Saviour. It can not come from the spirit of Satan, for who could ever gather figs of thistles, or grapes of thornes: Why then it is the spirit of Christ, & God: & who so hath his spirit, he is his childe: & if his childe, then felowe heire with Christe, and so shal he neuer see death, the wrath of God can not dwell vpon him. So y^e this is our marke to be known by, and our comfort to lift vs vp to the throne of mercie, if wee finde our soules vexed and grieved with vnrightheousnes: which onely the children of God haue, & the reprobate the children of Satan haue it not. Paul telleth vs so in the place I alleaged before, That which I hate, y^e I do: & againe, I allowe not that y^e I do. I like it not, saith he speaking in the person of vs al y^e are regenerate, giuing out our proppr marke whereby we may be known of other, and we may most rightfully iudge of our selues, without all doubt, most assuredly, yea, so assuredly, as if God himself should come down fro heauen, & tel vs so. If whē we cōmit sinne, we cā say in
our

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our selues to a grief, I hate that y I do, how-
soever it be that I haue bene moued to comit
this, I can not like of it, nay, I vtterly mislike
it: the know we assuredly y we are gods chil-
dren, for it is y spirit of God y worketh this in
vs, it is the spirit of God I say, y giueth sinne
this check, & wheresoeuer this check is, sinne
doth not reigne, & therefore ca not cōdemne:
but sinne is overcome, & therefore it is pardo-
ned though it be committed: pardoned I say,
because it is cōmitted by weakenes of y flesh,
and not by malice. The reason is, for that the
sinne so cōmitted, can not be said to be ours.
For the man himselte is not saied to doe any
thing, but whē he hath a delite in that that he
doth, receiuing a cōtētemēt both in minde &
bodie by that y he doth. Othervise, when his
bodie runneth one way, & his minde is caried
another way, and can not, ne will in any wise
yeeld to y body, but being forced thereunto, &
drawen as it were by y heare, that man y is so
haled & pulled, y hath y bickering & strife of y
minde against the body, can not be cōdemned
by the law, because it is not he y doth y thing,
but sinne that dwelleth in him. It is not I,
saith Paul, that doth it. So say we all y finde
that mislike of those naughtie actions that
are done by y flesh y we carie about vs, It is

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not we that do it: if we do it not, then we can not be condemned. It is not I sayeth he, giuing vs to witte, as I said before, that no act is to be accounted mans act and dedde, but that that his bodie executeth with consent of his minde and a great good liking of it, reioycing verp much and being glad, yea so glad that he is at heartes ease both in minde and bodie for that that he hath done. It is not I sayeth he: if it be not I; you will saye, who is it then? the Apostle telleth you, But sinne that dwelleth in me, that is to saye, the fleshe that is not yet cleane mortified in you, & is it that doeth it. But you will saye, doeth sinne still dwell in me, if I am the childe of God? Paul sayeth so, Sinne that dwelleth in M E. He speaketh so of him selfe, and he was the childe of God. We can not belie him, he spake with the spirit of God, & speaking with that spirit, saith & sinne dwelleth in him, who was the childe of God: if in him, the in euery childe of God. How can it then be true, wil you say, that he saith in other places, We are dead to sinne? This it is, when S. Paul saith & we are dead with Christ, his meaning is, that when Christ died vpon & crosse, at & same time & instant he mortified & slewe & flesh of euery one of his members, so that of & death, euery one of
vs rea-

A conflict had with Satan.

vs reapeth this profit, & thus we feele the effect of it, y^e our inward man entreth into an enimitie and hatred against y^e fleshe, & we abhorre & lothe with a detestation al that the flesh loueth & desireth. These are y^e effects & profits which are in vs by y^e mortifying & killing of y^e fleshe. So that when S. Paul saith, y^e we that are Christians are dead with Christe, his meaning is not, that we haue no affections and lustes of the flesh, for we can not but haue them in vs, either more or lesse as lōg as we are in y^e flesh: but this he meaneth, that with our hearts we hate that, which y^e fleshe loueth, & dislike that, which it liketh, disallowe, what it alloweth, sorowe & mourne for y^e, which it reioyceth and taketh comfort & pleasure in: & by this abhorring and lothing & detesting that, which the flesh liketh so wel, we grow by litle & litle, to cast of many sinnes, we do not so easilie fall into them as before, we bridle our selues & kepe our selues vnder in many respects, wheras before we did easily fal, yea where we ranne before, now we either go not at al, or go very slowly: So that we must make this accōpt, that we are dead to sinne, & yet that sinne dwelleth in vs. We are dead to sinne, if we delight not in that that y^e flesh delighteth in, & sinne dwelleth in vs, because we do oftentimes those things that we hate. But yet we haue no cause to despaire, as long

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So long as it reigneth not, & it neuer reigneth, where
it receiueth not a full contentment & ioy, both of
bodie and minde for that that is done. So that if
you ioy not at the euill which you comit, if you
take no pleasure & delight in it, though you be
sometimes caried captiue, care you not, y sinne
can not hurt you, that sinne cannot condemne, &
only because of that checke, because of that mis-
like, for none shall howle but they that reioyce,
none can be condemned for sinne, but they that
make a pleasure & delight of sinne. This I ter-
med vnto you for breuities sake, malicious sin-
nes, despicefull sinnes: for malice & despite it is
for man to reioyce and be glad in that which he
knoweth to be naught, as all the reprobate do, &
none but they: y other is but a sinne of weak-
nes, because the man striueth, & woulde gladly
ouercome, but he can not, because he is matched
with a more mightie enemy, which enemy, be-
cause of his great forces, farre surpassing the
fender meanes that the other hath to stande in
battel against him, ouercometh him, and whe-
ther he will or no, carrieth him captiue: & there-
fore because he is so caried away against his wil,
this weakenes should not be layed to his charge,
he shalbe ransomed, he shalbe pardoned, yea truely
it is, he can not be condemned. And therefore I say
vnto you, as long as your conscience beareth you
witness,

A conflict had with Satan.

Witnes, that you are not in the flesh, that is, as y^e Apostle defineth it, the affectiōs of sinnes which are by y^e Lawe, worke not mightily in you, you can not die, for you are not the childe of Satan. Now you shal know, whether you are in the flesh or no, you shal know by this, if you feele in your self, that the affectiōs & lustes of sinne are as it were dead in you, not as though you should not at sometimes be egged and prouoked to euill by them, but because you feele them in manner as it were dead, & whēsoeuer you doe feele thē any thing quicke or aliue in you, you are griued at them, & sorowe for it. For to be in the flesh, is to haue the affectiōs & lustes of the flesh, liuely, & quicke & whole in vs, & to be glad and marueilously wel contented & pleased that they are so. They must worke mightily in you, if you be in the flesh, that is to say, you must haue a marueilous conceit and pleasure in sinne, you must reioyce & trisumpe in nothing so much as in sinne: otherwise you are not properly saied to be in the flesh, though you be compassed with the fleshe. For if you delight in the Lawe of God, hauing that minde in you, that you allow & like of it, as a good thing, desiring, and seking, and labouring with your selfe to liue according to y^e same, desiring nothing so much, nor seking or procuring any thing so much with hartie affection, as that Law,

A conflict had with Satan.

Law, not to be iustified thereby, but onely to do the duetie of a Christian, which is to liue as becometh a man regenerate, you liue not in y^e flesh, but out of the fleshe, though you cary flesh about with you, & such a fleshe as oftentimes doth you much spite. Those are things opposite & set one against the other, the delight in sinne, & the delight in the lawe: the first is proper to y^e reprobate, and draweth with it an hatred of the Law, in whomsoever it be: the other is propre to the children of God, and carieth with it an hatred of sinne, in whomsoever it be. And therefore saith Paul in y^e person of al such, I hate y^e which I do, and I loue and like well the Law of God: I acorde and giue my consent to it, that it is good. And this is it which the reprobate haue not, you may easely and plainly see in them, that they are in the fleshe, & walke after y^e flesh, for in their sinning they haue a delight & pleasure, without any grief & remorse for their wickednes committed, & so stil runne on in a iollitie, as it were meate and drinke to them, nothing moued or hyddled to abstaine from it, because they knowe it to be sinne and wickednes, that which they commit, but go on, as a man that swalloweth a most pleasant drinke, without any mislike of taste, & as a swine in the heate of sommer, the more she waloweth her selfe in y^e myre, & becometh foule, the more quietly

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quietly and at ease she resteth in it.

This is the very true and vnfallible marke of the reprobate & the childe of Satan, so far as we can iudge, not presuming to enter into the secreete counsel of God, which is to vs vnaccessi- ble, & not to be attempted. This marke, by your owne confession, I do not find in you, and there- fore with thanks I giue glorie and praise to his Name, and will hope of you, as of my brother, whom the Lord hath sealed vp to saluation, and reserued mercies for you in store, though you do not so fully see it your selfe, as by your confes- sion I am led in Christianitie to iudge of you. The Lorde shall reueile it in his time, to whose grace I commit you, leauing you to his protec- tion who is the Almighty, and shall assuredly shield you from the malice of Satan, and giue you a glorious victory, ouer this our cruel, false, and faithlesse enemy. To God only immortall, be onely glory: and to him confusion, & that fire, that is prepared for him and his angels.

A prayer conteining the duetic of
euery true Christian.

O Most mightie God, mercifull and lo- uing father, I wretched sinner come vnto thee in the name of thy dearely beloued sonne Iesus Christ my onely Saviour

A conflict had with Satan.

Sauour and Redeemer : and most humbly beseeche thee for his sake to be mercifull vnto me, and to cast all my sinnes out of thy sight and remembrance, through the merits of his bloodie death and passion.

Poure vpon me (O Lord) thy holy spirite of wisdom and grace : Gouverne and leade me by thy holy worde, that it may be a lanterne vnto my feete, and a light vnto my steppes. Shew thy mercy vpon me, and so lightē the natural blindness and darknesse of my hearte through thy grace, that I may dayly be renewed by the same spirite and grace : by the which (O Lord) purge the grosnesse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstande thy worde and heauenly will, beleue, and practise the same in my life and conuersation, and euermore holde fast that blessed hope of euermore lasting life.

Fortifie and kill all vice in me, that my life may expresse my faith in thee : mercifully heare the humble sute of thy seruant, & graunt me thy peace all my dayes : Graciously pardon myne infirmities, and defend me in all dangers of bodie, goods and name: But most chiefly my soule against all assaults, temptations, accusations, subtile baits & sleighes of that olde enemy of mankinde Satan that roaryng Lyon, euer seeking

A conflict had with Satan.

king whom he may deuoure.

And here (O Lorde) I prostrate, with most humble minde craue of thy diuine Maiestie, to be mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden duetie, beseech thee for his sake to blesse, saue, and defend the principal member thereof, thy seruant our most deare and soueraigne Ladie Queene Elizabeth, encrease in her Royal hearte true fayth, Godly zeale, and loue of the same: And graunt her victorie ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life everlasting.

Moreover, (O Lorde) graunt vnto her Maiesties most honourable Counsellours, and euerye other member of this thy Church of Englande, that they and wee in our seuerall callings, may truely, and Godly serue thee: Plant in our heartes true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Encrease in vs true fayth and religion: Replenyshe our myndes with all goodnesse, and of thy great mercie keepe vs in the same till the ende of our liues: Giue vnto vs a Godly zeale in prayer, true humil-
tie

A godly prayer.

tie in prosperitie, perfect patience in aduersitie,
and continuall ioye in the holy Ghost.

And lastly I commende vnto thy Fatherly
protection, all that thou hast giuen me, as wife,
children, and seruants: Ayde me O Lorde, that
I may gouerne, nourishe, and bring them vp in
thy feare and seruice. And forasmuch as in this
worlde I must alwayes be at warre and strife,
not with one sort of enemies, but with an infinite
number, not onely with flesh and bloud, but with
the Deuill which is the Prince of darkenes, and
with wicked men executors of his most dam-
nable will: Graunt me therefore thy grace, that
being armed with thy defence, I may stande in
this battel with an inuincible constancie against
all corruption, which I am compassed with on
euery side, vntill such time as I hauing ended
the combate, which during this life I must su-
staine, in the ende I may attaine to thy hea-
uenly rest, which is prepared for me and
all thine electe, through Christ
our Lorde and onely
Sautour.

* * *
FINIS.

